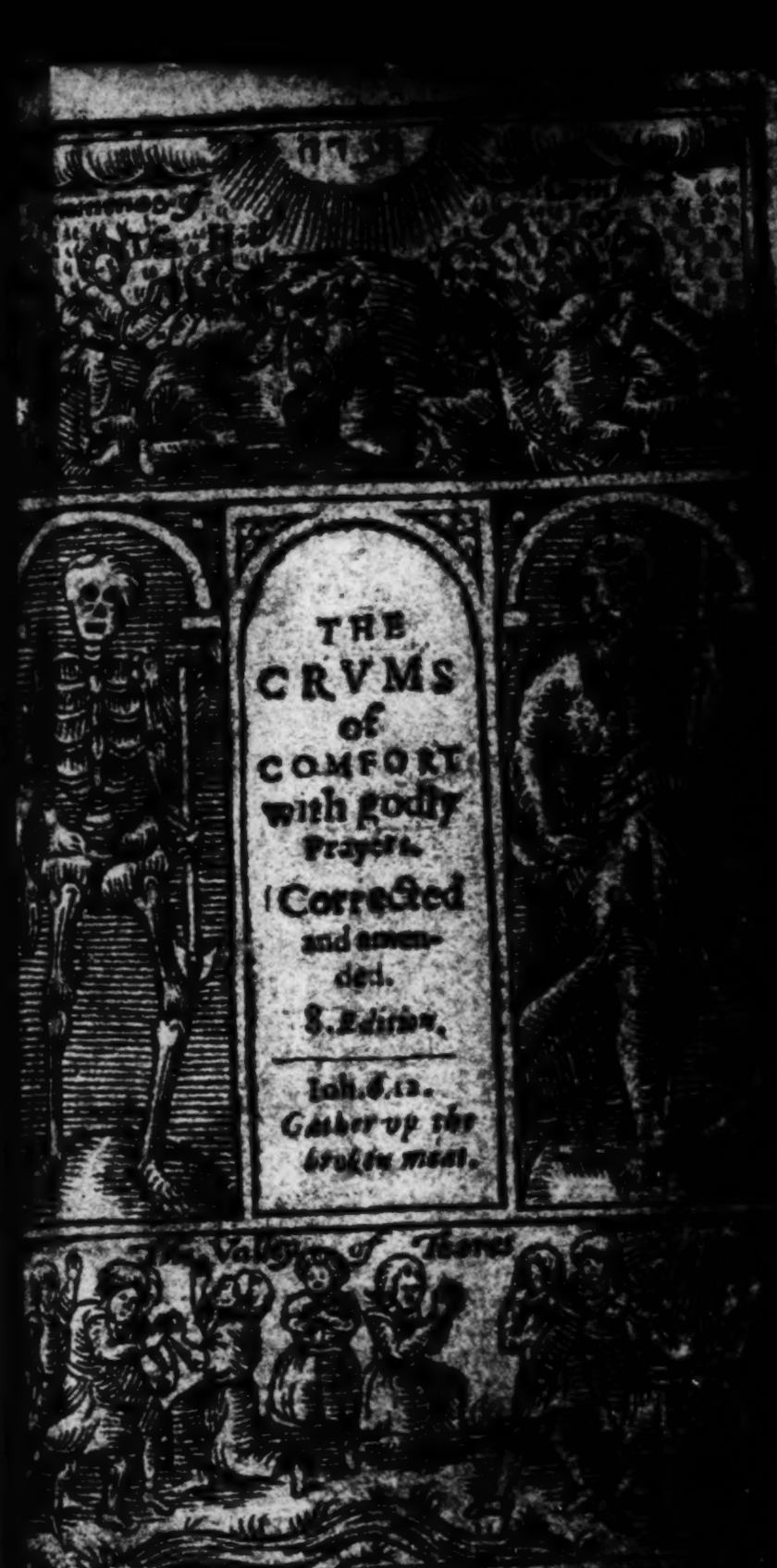

THE CRVMS of COMFORT with godly Prayers.

Corrected and amended.

8. Edition.

Ioh. 6. 12.
Gather vp the broken meat.

LONDON. printed
1623

THE PRINTER TO THE READER.

COurteous Reader, the truth I said in the former Editions of this Booke, The desire of a Prayer-Booke in this Volumme, was the first motiue that made me gather some Prayers out of diuers mens workes, which were either not common, or out of Print, and to get some

godly Ministers of mine acquaintance, & so make vp that Booke of Crums, which I therefore first so called for the manner of gathering. And being desirous to keepe the Title and manner of the Booke, because I see it is well accepted of some good people, now to the eighth Edition; I haue obtained of a good Friend the reuising and correcting of it in many things; Who because of the Title hath thought fit to place in some of the first leaues, certaine passages of Scripture,

Scripture, by which example thou mayst gather more for like occasions, and for which it may more iustly beare the name of The Crums of Comfort. *To whom I haue beene also beholding for some speciall Prayers and Thankesginings. And though before I vsed the Letters of their Names out of whose Writings I had taken some of the Prayers; Yet now least any offence should be taken, I forbeare, wishing thy true good and comfort*

To the Reader.

in this and all thou read-
est: dearest,

Thine in the Lord,

M.S.

what

What Prayer is.

PRAYER is a serious lifting vp of our hearts vnto GOD, in the Name of CHRIST IESVS, either to craue needfull things, or giue thankes for things receiued.

What times we are to take for Prayer.

2 WE ought alwayes to pray, at least three times a day, to wit, morning, at noone, at night.

There are three ſpeciall occaſions for it; The entrance vpon the dayes calling; the receiuing of GODS creatures for our enabling; going to reſt after our trauell. Looke backe in theſe, how God hath preſerued, prouided, and bleſſed thee, and they are anſwerable occaſions of Prayſe. See *Dan.* 10. and *Pſ.* 55. 17. *Euening, and morning, and at noone, will I prayſe thee.* And in *Pſ.* 119. 164. *Seuen times a day doe I prayſe thee.* And more, the Apoſtle in 1 *Theſſal.* 5. 17. ſaith, *Pray continually.* And in the 18 verſe, *In all things giue thankes.*

Firſt,

First to prepare thy heart, then seeke the Lord by Prayer.

3 IF thou art to come before a King or great Person, thou wilt consider for what thou commest to him, and wilt order thy selfe in behauiour, apparell, and words, and frame thy selfe to all dutiful reuerence and seemelynesse; Much more order thy selfe to come before thy glorious Creator, the King of kings. *Eccles.* 5. 2. *Be not rash with thy mouth, nor let not thy heart be hasty to vtter a thing before God: for God is* [illegible]

and thou art on the Earth, therefore let thy words be few.

What gesture we are to vse in Prayer.

4 THE most decent and fittest gesture is kneeling, and looking vp to heauen, especially when we desire mercie, grace, or any blessing to come downe vpon vs: groueling or looking downeward to the Earth, when wee remember and bewaile our sinfull life past. *Act. 7. 60.*

Yet any decent gesture may be vsed so it be comely, and serue for our furtherance in deuotion, or better expressing

expreſſing our affections: It may be either in going, ſtanding, ſitting, or lying.

We may alſo pray either with voyce, as *Dauid* in his *Pſalmes*; Or in ſilence, as *Moſes* and *Nehemiah*.

Beſides our more ſpeciall deuotions at ſet times, we may vſe Eiaculations at all times, vpon euery occaſion, which are ſhort deſires of the heart, lifted vp to God with great feruencie.

Why God ſometimes doth not heare our Prayers.

FIrſt, becauſe ſomtimes we doe aske we know not what, *Matth.* 20. 22.

And

And Iesus answered and said, yee aske yee know not what: The things may bee good, but not good or fit for vs.

Another reason, because wee aske amisse, *Iam.* 4.3. *Yee aske and receiue not, because yee aske amisse, that yee may lay the same vpon your pleasures.*

God doth also deferre sometimes in that which he will heare, and delayes the granting what we desire, that hee may the more stir vp our faith and hope, and make vs more carefull and diligent to pray; and that wee may the better esteeme his gifts when we haue them; and shew our

ſelues more thankefull and obedient vnto him for them.

In thy preparation endeauour to be:

6 *First,* Truly humbled in thy ſelfe, in ſight of thy ſinnes, and ſence of the occaſions of thy prayer.

Secondly, To be raiſed vp in ſome comfortable aſſurance of Gods mercie in pardoning thy ſinnes, and of his fauour, to heare and helpe thee through Ieſus Chriſt.

*Iam.*4.10. *Humble your ſelues before the Lord, and he will rayſe you vp.*

A good meanes to helpe vs in our preparations, and to stir vs vp to prayer, would bee:

7 *First*, A Pious consideration of the greatnesse and goodnesse of our heauenly Father.

Secondly, A sence of our owne vnableneſſe to craue of God his Holy Spirit, to assist vs in our prayers.

Thirdly, The present reading, or serious (though briefe) meditating on some such parts of Gods Word, as either make for our humiliation, or faith, or may come nearer, or concerne the

the ſpecial occaſions of our prayers.

Almes and faſting are good meanes to further our priuate deuotions as well as the more publique, as we may ſee, *Act.* 10.

Some ſpeciall paſſages of Gods Word gathered vp, whereout the poore Soule that is not more able to prouide by his owne skill, or hath not alwaies at hand better ſtore, may picke ſome comfort, and gather ſome ſtrength.

8 FOR humiliation in ſight of thy owne ſinnes, meditate on theſe, and

and such like places.

Iob. 9. 31. God heareth not sinners.

Prou. 1. 24. Because I haue called, and ye refused, I haue stretched out my hand, and no man regarded.

Vers. 28. Then they shall call vpon me, but I will not answer: They shall seeke me earely, but they shall not find me.

Isay 1. 14, 15. Bring no more oblations in vaine, when you shall stretch out your hands, I will hide mine eyes from you: And though you make many prayers, I will not heare: for your hands are full of blood.

To helpe the Repentant's Faith by the Mercie and Grace of God in Christ, meditate on these, and such like places.

1 *Iohn* 2.1. *These things write I vnto you that you sin not: And if any man sin, we haue an Aduocate with the Father Iesus Christ the righteous, and he is the Propitiation for our sinnes.*

Isay 1.16. *Wash you, make you cleane, take away the euill of your workes from before mine eyes: Cease to doe euill, learne to doe well: Come now let vs reason, &c.*

1 *Cor.*

1 Cor. 6. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.*

Rom 8. 33, 34. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne?*

Heb. 10. 22. *Let vs draw neere with a true heart, in assurance of Faith, our hearts being pure from an euill Conscience.*

1 *Ioh.* 5. 14, 15. *And this is that assurance, that we haue in him, that if wee aske any thing according to his will, he heareth vs. And if we know*

that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

Math. 11.28. Come vnto me all you that are weary and laden, and I will ease you.

Psalme 50.15. Call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

Eccles. 7.14. In the day of affliction consider.

Heb. 12.10. He chasteneth vs for our profit, that we might be partakers of his holinesse.

Vers. 11. Now no chastening for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the

quiet

quiet fruit of righteousne
vnto them which are there
exercised.

Iames 1.4. Let patien
haue her perfect worke, th
yee may be perfect, and entir
lacking nothing.

Psalme 126.5. They th
sowe in teares, shall reape
ioy.

Rom. 15.4. Whatsoeu
was written aforetime, w
written for our learning, th
by patience and comfort of th
Scripture, wee might hav
hope.

Rom. 8.26. The Spi
helpeth our infirmities: for w
know not what to pray as w
ought; but the Spirit it sel
maketh request for vs, w

sig

ghes, which cannot be ex-
ressed.

Gal. 4. 6. God hath sent
forth the Spirit of his Sonne
nto your hearts, which cryeth
Abba, Father.

Holy Sentences, conteyning vsefull matter for meditation.

First, In the multitude
of the sorrowes of my
art thy Comforts have
shed my Soule.

Be not dismaid having
hing, be thou the Ser-
of God, and thou hast
then the Lords of the
in their great pollet-

3 If thou beest true
godly, thou shalt neuer
into extreame miserie.

4 Godlinesse brings co
tentation, and being co
tented, thy wealth excee
the Treasures of the Mig
tie.

5 Earthly Iewels are
chaffe or dust, for riches
away with the wings
the wind; but the graces
the Spirit remaine for e

6 Would'st thou h
thy Children thriue
thee, and leaue them a g
estate; looke not to
Cheft, or Bagges, or
of Land, which tho
to leaue them: But b
Vertuous, Godly,

ligious, and God will bee the bringer vp of thy children, and prepare a portion for them.

7 True blessednesse doth not consist in great wealth, but they which hunger after righteousnesse, shall be satisfied.

8 *Lazarus* went from Pouertie to Riches, and *Dives* from Riches to Pouertie.

9 Howle ye Rich-men; for the Canker and rust of your Gold and Siluer shall one day witnesse against you.

10 Godlinesse beginnes with Wants, Sorrowes, Sadnesse, sting of Conscience,

ence, Losses, Pouertie, Af-
fliction of Soule, Deiection
of Spirit, Penitencie for
Sinnes: These be the Har-
bingers of Heauen.

11 The Rich hath plea-
sure, the poore paine in this
World: But the Rich are
tormented, and the Poore
comforted in the World to
come.

12 My Sonne take heed
to thy owne heart. For thy
heart is deceitfull, and may
well bee called the great
Impostor of the World.

13 The Righteous find
the way sooner to Heauen
in Prison, then the Prince
in his Palace.

14 Neuer feare what

God

God doth againſt thee, but rather be affraid what thou doſt againſt God.

15 Croſſes to the Godly reclaime them, croſſes to the wicked conſume them.

16 Perſecutions in their owne natures are curſes, but if we put them to beſt vſe, they are bleſſings. For through the Valley of Teares, we come to the Hil of Ioy.

17 He that will not ſeek God in proſperitie, the Lord will not bee found of him in aduerſitie: For how can wee looke that God ſhould ſerue vs, if wee doe ſerue him.

18 Make not Religion

the Cloake and colour for deceit. For then thou wilt find thy ſelfe deceiued, and God will diſappoint thy preſumption.

19 The Law of Nature concurres with the Law of God: Doe to all, as thou would'ſt bee dealt withall, and then thou maiſt expect a bleſſing vpon all thou takeſt in hand.

20 As one Lampe lights many, and giues ten times more then it hath it ſelfe, and looſeth none of his owne light: So one Godly man by his good example, makes many more; alwaies maintaining good to himſelfe, and aſſiſting others.

21 If

21 If thou be ſo ſinfull a Sinner as not to thinke of ſinne, and of thy Death, and Reſurrection; Remember thy owne Conſcience ſhall at laſt accuſe thee: For as a man dyes, and Wormes are bred in the dead carkaſſe to conſume it; ſo the Worme of thy Conſcience ſhall come to teſtifie againſt thee at the laſt day.

22 When thou art ready to commit a ſinne, thinke God ſtands before thee to perſwade thee from it, the Diuell behind thee to driue thee to it, thy owne Conſcience in the midd'ſt to terrifie thee after it, the Heauens aboue to witneſſe

againſt it, the Earth below to ſwallow thee for it: Therefore pray ſtedfaſtly that thou may'ſt be deliuered from it.

23 Conſider the Flower of the Field how it flouriſhed in the Spring, and dyeth in the Winter, and yet ryſeth to his former luſter: So remember thy Life, thy Death, and at laſt thy Reſurrection.

24 Whereſoeuer thou goeſt, rideſt, or remaineſt, if thou be alone, take one of theſe Companions to thee; Either thy Prayer-Booke, or thy Bible, good thoughts, or charitable workes, for theſe foure are the

the fitteſt Companions thou canſt haue to be with thee in any occaſions whatſoeuer.

The Readers Prayer, *for the right vſe of this, or ſome other helpe of* DEVOTION.

MOST *gracious Lord which knoweſt the grieuous ſinnes, and manifold infirmities of thy poore and vnworthy Seruant, giue me acceſſe vnto thy Throne of Grace by Chriſt Ieſus, and grant that what-ſo I aske of thee, may be to the glorie of thy Name, the good of thy People, comfort and ſaluation of mine owne Soule. Alſo grant mee ſo to make vſe of*

this

this, and other helpes of Deuotion, that in and by them, I may chiefly seeke for, and stir vp the Grace of thy Holy Spirit, whereby I may in heart cry Abba Father to thy Heauenly Maiestie, that so thou maist looke on me as thy child, and power on me thy Grace, whereby I may be inabled to shew my selfe thy Seruant here, and be accepted among thy Children in Heauen, through Iesus Christ,

Amen.

PRAYERS AND MEDITATIONS.

IO

A Morning Prayer at our first ryſing from ſleepe.

O Heauenly Father of all Light the true Sun-ſhine, ſo open my heart with this the opening of my eyes, that it may ſtill be ſo fixed on thee, that this day, and all the reſt of my life

life, I may find comfort and consolation in thee: And grant most mercifull Father, as thou hast beene my Keeper this night, for which I giue thee most humble and heartie thanks, so thou mayst bee my Guider and comforter this day, and all the dayes of my life. Grant this, good God, and mercifull Father, for Iesus Christ his sake, our Lord and Sauiour, *Amen*.

Our Father which art in Heauen, &c.

Another

11 Another Morning Prayers.

O Most gracious God and louing Father, we heartily thanke thee for all thy louing kindneſſes ſo abundantly ſhewed vpon vs: For our Election, Creation, Redemptiou, merciſull Vocation, Iuſtification, Sanctification, and continuall Preſeruation, and for the ſame aſſured & moſt comfortable Hope which thou haſt giuen vs of our Glorification in the World to come. We prayſe thy gracious goodneſſe, for ſo mercifully preſeruing vs

this preſent night, and deliuering vs from all dangers both of Soule and body, for that thou haſt giuen vs ſo ſweet and comfortable reſt, and haſt at this preſent brought vs to the begining of this day. And as thou haſt ſafely preſerued vs vnto this preſent houre, from all dangers of this life: So wee beſeech thee to continue this thy fauour toward vs this day, and the whole ccurſe of our life. Suffer vs not by vaine allurements of this World, to bee drawne away vnto ſin and wickednes, aſſiſt vs with thy grace and Holy Spirit, that wee ſpend not our time vainely

or

or idely, but that wee may alwayes be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our Conscience: Grant that in al our consultations, words, and workes, wee may euer haue thee present before our eyes, through Iesus Christ our Lord,

Amen.

Our Father which art, &c.

A Prayer to be said when we wash in the Morning.

12 O Lord God, heauenly Father, wash away

away, I beſeech thee, our ſinnes, cleanſe vs from our iniquities, purge our harts, and purifie vs wholly with thy Grace: and as this watery Element waſheth off the filth from our Bodyes; ſo wee beſeech thee, ſend downe thy heauenly grace, to waſh & cleanſe our Soules from ſin, and grant we may keepe them this day free from all ſpots of vncleanneſſe, and all manner of wickedneſſe: Grant this, O gracious God, wee beſeech thee, and for Chriſt Ieſus ſake, who therefore came to take away the ſins of the world, heare & haue mercie vpon vs, *Amen.*

A

A Noone Prayer.

13 O Lord God, glorious in Maiestie, strong in power, mightie in deliuerance: I poore Worme, dust and ashes of the Earth, present my selfe before thee, most intirely thanking thee for preseruing mee this part of this day past: and now I intreat thee to preserue me the rest of it comming, and grant I may so carrie my selfe in all my affaires and occasions, that I may find my selfe directed by thy heauenly Wisedome, and thy good prouidence ouer mee; And

to that purpose (O Lord) let me haue thy feare before mine eyes, thy helpe and assistance to lead mee in the waies of godlinesse, righteousnesse, and all true holinesse. Keepe me, O Lord, from sin and wickednesse, deceipt and vngodlinesse, and prosper and preserue me in all happinesse, the rest of this day comming, and through the whole course of my life, I beseech thee, for Christ Iesus sake,

Amen.

A Prayer before meat.

14 *O Lord God blesse and sanctifie mee beseech*

the

thee these thy good Creatures, which thou hast prouided for our nourishment, make them fit food for our bodyes, that by the strength of them, we may be quickned, and made more apt and able to serue thee, and grant, O Lord, that as we are carefull to prouide food for our bodyes, so wee may much more labour for the heauenly bread, and bee carefull to gather of the Crummes of Comfort which fall from thy Table, that both our Soules and Bodyes being fully satiffied, wee may bee made wholly fit to serue thee both now and euer, and walke acceptably before thee, till thou bring vs to the place where wee shall neuer

hunger

hunger nor thirſt more, but liue eternally, through Ieſus Chriſt our Sauiour, Amen.

God forgiue vs our ſins, increaſe our Faith, and giue vs Grace to bring forth the right fruits of Faith,

Amen.

A Thankeſ-giuing after meat.

15 O *Lord wee giue thee heartie thankes, for all thy bleſſings and benefites beſtowed vpon vs, and beſeech thee, that as thou doſt cloath our Bodyes, and now haſt alſo fed them with corporall food, ſo thou wilt couer our Soules*

with

with thy heauenly Graces, a
nouriſh them with the food
thy holy Word. And gra
(O Lord God) that as tho
haſt beene mindfull of vs
ſatiſfying our hunger, an
ſupplying our wants, we ma
bee mindfull of our poore bre
thren, in affording them ſuc
comfort, as our abilitie c
performe: And that wee ma
ſtill enioy both theſe tempora
and Spirituall bleſſings, we
pray thee continue thy good
neſſe towards vs: Keepe an
defend thy Church, with eue
rie part and member of th
ſame; Saue our King, an
this Land, and helpe thy di
ſtreſſed people, and ſuch a
ſtand in need of any thy com-

forts.

forts. We beseech thee succour all poore people, and such as be in any want: Replenish the sad heart with ioy, release the Prisoners, relieue the Fatherlesse and Widdows, and send vs all so much Grace, that the Rich may remember the affliction of Ioseph, and the poore be contented with that portion which thou hast appointed, and that we all may hunger and thirst after righteousnes, and be satisfied according to thy promise: Grant this (O Lord God) for Iesus Christs sake, to whom with thee, and thy sanctifying Spirit, both now and euermore, bee all thankes, all prayse, and glorie, Amen.

An

An Euening Prayer.

16 O MOST gracious Lord God, and louing Father, wee heartily thanke thee for all thy louing kindnesse so abundantly shewed toward vs: For our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continuall Preseruation, and for that same assured and most comfortable hope, which thou hast giuen vs of our Glorification in the World to come. We doe prayse thy gracious goodnesse for so mercifully preseruing vs this present

day

ay, and deliuering vs from
erils and dangers, both of
ody & Soule; for prospe-
ing, and preseruing vs in
ealth and prosperitie, for
eeping vs from suddaine
eath, and all dangers, and
giuing vs all things necessa-
rie for this present life; as
Health, Food, Apparell, and
ll other conuenient things
needfull. This gracious
goodnesse of thine, we be-
seech thee (O Lord) to
continue towards vs for
euer. And here, O Lord
God, we offer vp vnto thee
our selues and ours, our
Soules, our bodyes; we re-
commend our liues, our
meanes, and all wee haue,

vnto

vnto thy gracious pre
tuation and protection,
assurance that that cann
perish which is commit
vnto thee : Keepe vs th
night in safetie, and gra
good Lord, that our body
may sleepe, and our Soul
may watch for the comi
of our Sauiour, thy Son
Iesus Christ, that so ou
Soules and Bodyes may be
more apt and able to ser
thee in that estate & callin
wherein thou hast thoug
good to place vs. We co
fesse and acknowledge (O
mercifull God) that we ar
most miserable and wicke
sinners, as well by origina
corruption of our Nature,

a

as by the course of our euill and naughtie life: We haue and doe daily breake and transgresse thy most holy Lawes & Commaundments both in thought, word, and deed. By the meanes of this sin and corruption, we doe continually deserue most iust condemnation, and to bee for euer cast out of thy presence; Yet such is thy goodnesse towards vs, that thou wouldest not suffer vs thus to perish in our sinnes, but hast sent thy own deare Sonne, Christ Iesus, to take vpon him whatsoeuer is due to vs, and to reconcile and make vs one with thee againe. In him therefore,

and through him, we co
vnto thee, beſeeching th
for his ſake, that we feeli
the grieuouſneſſe of o
ſinnes, and groaning vnde
the burthen of them, ma
find the reliefe and eaſe o
them, in that wee, through
thy Holy Spirit, ſtedfaſtly
belieue, that Chriſt hath
borne the burthen of them
euen for vs. Grant (O Lord)
that we being aſſured here-
of in our Conſcience, may
through thy Holy Spirit be
renewed with more graces;
and hate, deteſt, and abhor
all manner of ſin, and ſtudy
to liue in all things accord-
ing to thy bleſſed will, du-
ring our whole life: Grant

this

this (O Father) for Iesus Christ his sake, *Amen.*

O Lord increase our Faith.

Our Father which art in Heauen, &c.

A Meditation at Midnight.

17 GRacious Lord, vnder whose protection wee rest when wee awake, giue vs leaue to thinke of thee, let vs in our Dreames draw neerer to thee, doe thou prepare vs for thee, and let vs neuer bee taken vnprouided, but (with the wise Virgins)

readie whensoeuer thou shalt call to goe with thee. And so we recommend our selues, and Soules, and all vnto thee, through Iesus Christ our Lord,

Amen.

A Morning Prayer for Seruants.

18 O Most gracious and mercifull, glorious and euerlasting Father, which createdst Light and Darkenesse, which hast made all things, and gouernest and guidest all things; I poore, wretched, miserable, and wicked sinner, cast my

myſelfe downe here before thy glorious Throne; begging, crauing, and beſeeching thee, euen for Chriſt Ieſus ſake, to looke downe vpon me poore and diſtreſſed wretch, with pittie and compaſſion, to pardon, forgiue, and forget all my ſins, actuall and originall, omiſſions and commiſſions, or whatſoeuer: All (O Lord God) that I haue committed againſt thee in thought, word, or deed: O pardon them, I beſeech thee, burie them in the depth of the Sea. O Lord, open the ſtreames of thy Mercie, poure downe the ſhowres of thy Grace: quell the ill

imaginations and wicked thoughts of my mind. Settle assured Faith in my Conscience: fill my heart with thy heauenly Graces; grant in all my Seruice, I may bee thy true Seruant, and so for thee, may doe true seruice to my Master and Mistresse, that in all dutie, I may bee pleasing and acceptable to them; that with all singlenesse and sincerities of heart, I may doe all things, and deale vprightly in all I take in hand, and that at the last, I may heare with comfort that ioyfull saying, *Well done thou good and faithfull Seruant, enter into the rest and*

ioy of thy heauenly Master:
which grant most gracious
God, for Iesus Christs sake,
Amen.

Our Father which art in Heauen, &c.

I beleeue in God the Father Almightie, &c.

An Euening Prayer for a Seruant.

19 O Lord God, I giue thee most hearti thankes for that thou hast granted mee grace to passe this day quietly, in doing my dutie toward my Ma-

ſter, grant I may paſſe th
night in quiet ſleepe: kee
mee (O Lord) ſet a watch
ouer mee, let thy good An-
gels guard mee, and grant
me ſuch ſweet and comfor-
table reſt, that I may be re-
freſhed in the morning,
and made fit to ſerue and
obey thee, and alſo to ſerue
and pleaſe my Maſter in all
vprightneſſe and diligence.
Let me euer be employed
in thy ſeruice, and grant
that ſleeping and waking, I
may be acceptable to thee,
through Ieſus Chriſt; in
whom I take my reſt, and
commend my ſelfe, this
Houſe, and all my good
Friends, and all thy People,
now,

now, and for euer, to thy gracious and powerfull preseruation & protection, *Amen.*

Our Father which art in Heauen, &c.

A Prayer for Children.

O Eternall God, Creator and Gouernor of all things, Father of our Lord Iesus Christ, and in him our gracious Father, we thy poore Children beseech thee to giue vs thy Fatherly, thy Heauenly blessing, to take vs into thy holy gouernment, to spread

the wings of thy protecti
on ouer vs: But first of a
wee doe here confesse, tha
wee were conceiued in sin,
and brought forth in ini-
quitie; And by reason o
our originall corruption,
drawne from the loynes o
our Parents, wee are apt to
euerie thing that is euill,
auerse to any thing that is
good. Being now in the be-
ginning of our dayes, wee
are ready to begin to sinne,
and now in our tender
yeeres, are strong enough
to act wickednesse. Here
therefore doe we prostrate
our selues before thee, with
this humble petition, that
thou would'st bee pleased,
to

to mortifie the corruption, and to suppresse the rebellion of our proud Nature; to subdue our carnall lusts, to ouer-rule our vnruly willes, to bring into order our irregular affections, to season our hearts with thy Grace, and to plant in vs such a feare of thy Name, that wee may neuer depart from thee. Regenerate vs with thy Holy Spirit, that wee may bee borne againe; and haue our Soules bathed in the Blood of thy Sonne, as well as our Bodyes were washed with water in Baptisme. Baptize vs into the death of Christ, that wee may dye vnto sin; make vs

to

to feele the vertue of h
Resurrection, that we wal
in newnesse of life. Cat
chize vs out of thy Holy
Word, that it may bee
Light to our Feet, and
Lanthorne to our Paths:
and frame vs to the respe
ctiue entertainment of their
wholesome counsell, who
are able to instruct vs. Pre
serue our Parents and Go
uernors, whom thou hast
set ouer vs, that they may
bring vs vp in the nurture
and admonition of the
Lord: And plant in vs obe
dience vnto them; and a
care of shewing all due re
uerence not onely to them,
but also to all our Elders

and

and Betters, that are before vs. Make vs circumspect in all our wayes, conscionable in our walking, and verie warie with what persons we conuerse. Worke in vs betimes both a desire and endeauour to serue thee; grant that we may remember thee our Creator in the dayes of our youth, that we may then set our selues to thy worship, when we are best able to performe it. Make vs daily to dye vnto sinne, daily to liue vnto righteousnes, and to grow in Grace like young Plants, and neuer to leaue growing till wee come to be tall Cedars in the Paradise of God,

God, euen perfect men in Christ Iesus. In whose sweet Name wee begge at thy hands these, and all other blessings which thou knowest to bee needfull for vs; not doubting but that for his sake, who commanded Children to be brought vnto him, fauourably receiued them, louingly imbraced them, and graciously blessed them, thou also wilt receiue, imbrace, and blesse vs now comming vnto thee. So be it, O Father, for the merits of that thy deare Sonne, who (with thee and thy Holy Spirit) be praysed and magnified now and euermore, *Amen.*

Sunday

Sunday Morning Prayer.

21 OMOST glorious Lord God, with a trembling heart, and feare-full Conſcience, and watry plaints, and bended knees, I here poore deiected wretch proſtrate my ſelfe at thy Throne of Mercie. O Lord I thank thee, that thou haſt brought this weeke about with me, helping mee with all things which were need-full for my Body. Now, O Lord, fit and prepare my Soule and Body for thy Sabaoth. I confeſſe, this night paſt, and all my life, thou haſt

haſt bin my refuge and ſta
Bee vnto mee (O Lord)
thou haſt bin, ſtill my Pro
tector, my euerlaſting De
fence, my Stay, my Guid
my Hope, my Hold, m
ſtrong Fortreſſe, to which
I may alwayes reſort: And
as thou haſt appointed thi
Sabbaoth day for man to
employ himſelfe in thy ſer-
uice; ſo (O Lord) grant my
heart to bee free, and to reſt
from all worldly cares, and
wholly to bee ſpent and ſet-
led vpon thee. Grant I may
apply my ſelfe to heare
wiſedome and godlineſſe.
Sanctifie my Soule, my Bo-
dy, my Mind, Thoughts,
Deeds, and Words. Lord

fit

fit and prepare my heart to heare, reade, practise, and follow thy Word; and as thou hast appointed thy Preachers, to teach and instruct vs this day in thy Word; so open our hearts, and prepare our sences to puritie and godlinesse, that we may be alwayes readie prepared for thy Kingdom. Grant vnto vs, that neither this day, nor at any time, any euill may take hold of vs, but that all good may be so rooted in our hearts and minds, that our thoughts may alwayes bee of thee. And (Lord) wee beseech thee, to grant vs grace so to reade and hearken to thy

Word,

Word, that wee may reap profit thereby in all things: Grant thy good Angels to guard vs, and to bee about vs, that Satan may not hinder any good worke in vs: And grant that wee may spend this whole day in the workes of Sanctification, in publique and priuate prayse and thankesgiuing, to thy glorie, and our comfort, and Soules health, through Christ our Mediator and Redeemer, and by the helpe of thy Holy Spirit our Sanctifier,

Amen.

Our Father which art in Heauen, &c.

Sunday Nights Prayer.

22 *PRepare, O Lord, our hearts to Prayer; O Lord open our mouthes, and let our lips ſhew forth thy prayſe. Settle our affections vpon thee: Grant vnto vs (or me) our requeſts: Bend and prepare vs for thy ſeruice, Lord, we beſeech thee.*

OOur Euerlaſting and louing Father, merciſull good God, Creator, Guider, Defender, Protector, Gouernor, and Maker of all things, which createdſt the Light & darkneſs, who

who prepared the Seas, a
founded the dry Land, wh
haſt made Man, and giu
him wit, ſenſe, and vnde
ſtanding, to bee a ſecon
meanes to helpe himſel
by thee; Looke downe w
beſeech thee, vpon all miſe
rable diſtreſſed ſinners,
more eſpecially vpon vs;
and grant vnto vs pardo
for all our ſinnes, Actuall
and Originall; ſinnes o
omiſſion, or commiſſion,
imagination, or any way
whatſoeuer. O Lord, par-
don them, quit and free vs
from all puniſhment; let
them not bee a horror vnto
our Conſcience, nor terror
to our Soules, but waſh and
cleanſe

cleanse vs: O Lord free and quit them from vs, let them not come as a Iudge to condemne vs, nor choose our sins as a Iury to ouerthrow vs; but (O Lord) burie them, cast them behind thee, forget and forgiue them, and we beseech thee not to call vs to account for them. Let not mischiefe fall vpon vs nor our Children; wee intreat thee let not miserie come neere vnto vs, but blesse and keepe vs wee beseech thee, now and for euer. Lord, we beseech thee to blesse the Word which wee haue heard preached vnto vs this day, and also that which wee haue read;

blesse

blesse and sanctifie the same vnto vs, Lord, we begge of thee. Blesse likewise the whole Church distressed, dispersed, and dispised, helpe and relieue it in due time, and comfort all that be in danger; build it vp where it is new begun, as namely, in *Virginia*, *New-England*, *Summer-Ilands*, the *East* and *West-Indyes*. Lord blesse the meanes prouided for the furtherance of the same; and wee desire thee to call home the *Indians* in those parts, and the *Atheists*, *Arminians*, *Papists* of this Land, and elsewhere, and all others, that they may see their Errors

rors and blindneſſe; the wilfull blinded *Iewes*, good Lord recall them to fulfill the number of thy Church. O mercifull Father, wee intreat thee to relieue and releaſe all poore Priſoners, and Captiues whereſoeuer; alſo all that are troubled in mind, thoſe whoſe Conſciences are laden with griefe for their ſins, Lord eaſe and relieue them; poore *Idiots*, *Fooliſh* or *Frantick* perſons, reſtore their ſenſes, wits, and vnderſtanding, & grant as thou haſt left them to be as it were examples vnto vs, to feare and tremble at thy iudgement in them, ſo grant vs (O Lord) to haue

the

the more care to feare and
obey thee. Likewise com-
fort all fatherlesse *Children*,
Widdowes, or poore oppres-
sed *Seruants*, all *Captiues*
oppressed by *Slauerie*, *Ty-
rannie*, or *Miserie*, put a pe-
riod and an end vnto their
griefes, or else (Lord) give
them hearts to beare them
patiently. And now, O
Lord, we intreat thee to re-
ceiue vs into thy protecti-
on, keepe vs, O Lord, from
suddaine *Death*, *Fire*, a
Theeues, *Stormes*, *Tempest*
and all *Affrightments*, suc-
cour and relieue vs in all
needs and dangers, and send
thy good Angels to guard
vs now. O Lord, we return

with

with all thankes and prayſ
vnto thee, and thy holy
Name, for all thy bleſſings
vnto this preſent, ſo conti-
nue wee beſeech thee, thy
loue vpon vs: we haue de-
ſerued the *Curſe*, thou in
ſtead thereof, haſt giuen vs
thy *Bleſſing*, ſo continually,
O Lord, poure downe thy
Bleſſings, and ſo bleſſe vs
with heauenly Bleſſings,
that wee may feele and find
thy true comforts. Alſo
bleſſe vs with earthly bleſ-
ſings, that we may be help-
full to others that feele
want or need: Grant theſe
and all good things, euen
for Chriſts ſake, our Lord
and Sauiour, *Amen*.

Sunday midnights Soliloque.

23 *LOrd how long shall it bee before I celebrate the Sabbath of a true rest in thee: The World seekes to destroy me, the Diuell to deuour mee, the Flesh to deceiue mee, come to my ayd Lord, and I shall be in safetie: Euerie one desires ioy and comfort, Lord let mee find thee my onely ioy and comfort: I come and yeeld my Soule into thy hands, thou art my Father, dispose of me as it pleaseth thee; come Lord Iesus, for I come to thee; stay with me, I am willing to abide with thee: ayd, and support*

and remaine with mee this night, and for euer rest with my thoughts, Amen.

A Morning Prayer for Munday.

24 O Lord God, which made the Heauens, the Earth, the Seas, Man, Fish, Birds, and Beasts, and all things: Wee poore distressed sinners, full of sin and iniquitie, presume to bring vnto thee, our wounded Soules for to cure; our sins and wickednesse haue wounded vs, our transgressions haue taken hold vpon vs, we are euen laden with

filth, we daily prouoke thy anger, weeke after weeke, day after day, houre after houre, and euerie minute we tranſgreſſe by thought, word, or deed; we promiſe amendment, but daily run on in our courſe of wickedneſſe, we haue no mind of Heauenly things, but the Diuell, the World, and the Fleſh, haunt vs in all our thoughts at all times: Nay, in our very Prayers they betray vs, and carrie our minds another way: Yet Lord, thou haſt ſpared vs this weeke paſt, and all the reſt of our liues, ſo wee beſeech thee to ſpare vs this weeke comming, and all the

time

time wee haue to liue: And as we now begin the week, ſo grant (good God) wee may begin with new Spirituall graces, to feare, ſerue, and obey thee all the dayes of our life. Keepe vs, O Lord, from ſuddaine death, temptation, tribulation, perſecution, and affliction: proſper our workes, our labours, our paines; be with vs at the beginning, the end and proceeding in our Vocation and Calling, grant wee may deale vprightly, and let the carriage of our Affaires be ſo pleaſing vnto thee, that they may draw downe thy bleſſings vpon vs; and keepe vs, we pray,

thee, this weeke following thriuing in our Eſtates, and religious in our carriage, alwaies meditating of good for thy glorie, the Church, and the Common-wealths good, ſo that whatſoeuer wee lay our hands vnto, thou wilt bend our hearts to the ſame, ſo it be to thy prayſe and glorie. Receiue vs, mercifull Father, into thy protection, and grant to vs theſe graces, and all comforts that are, may, or can be for the furtherance to ſaluation, euen for thy onely Sonnes ſake, Chriſt Ieſus our Lord, to whom with thee, and thy Holy Spirit, be all prayſe, honour

and

and glorie, now and for euer, *Amen.*

Our Father which art in Heauen, &c.

An Euening Prayer for Munday.

25 O LORD, which art our God, we intreat theevpon the bended knees of our Bodyes, to accept this our Euening Sacrifice of thanksgiuing & prayse. Wee thanke thee, O Lord God, for keeping vs this day past, and all the rest of our life; for giuing vs food, raiment, health and prospe-

ritie, for keeping vs now and euer from ſudden death and all other miſeries; ſo we beſeech thee, O Lord God, to keepe vs this night comming in peace and quietneſſe both in Body and goods: Grant, good God, vnto vs, quiet reſt & ſleepe; keep vs from all euill whatſoeuer, we humbly intreate thee, and ſet thy good Angels as a Guard and watch ouer vs, that we may inioy the ſweet reſt and comfort of this night, that we may be the better able to goe on in thy Seruice; and grant that when wee wake, wee may wake with the ioy of thy Holy Spirit, and bee ſo

ſetled

ſetled in the true aſſurance of thy gracious protection, that we may daily find and feele ſome comforts of thy Heauenly graces in our harts, with ioy & comfort. Grant this, good Father, for Chriſt Ieſus ſake our Lord and Sauiour,

Amen.

Our Father which art in Heauen, &c.

A Morning Prayer for Tueſday.

26 WE intreate thee, moſt mercifull Father, to accept our pray-

ers & ſupplications, which wee ſhall offer before thy Diuine Maieſtie; We confeſſe and acknowledge thou mightſt haue poured down iuſtly thy Iudgement and indignation vpon vs; In iuſtice thou mightſt haue taken vs this night paſt in our ſleepe, and plunged vs ſuddenly into Hell and perpetuall deſtruction: yet in mercie thou haſt ſpared vs. O Lord God, we heartily thanke thee, that of thy great bountie thou haſt kept vs ſafe this night, and brought vs to the begining of this day, now ſpare vs good Lord, ſpare vs we beſeech thee; and as thou haſt

euer

euer been our defence, ſo we beſeech thee defend and protect vs hereafter, that we may become thy faithfull ſeruants and followers. Bleſſe we beſeech thee, this day and for euer, all our ſtudyes, our labours & trauels, further our endeauours, bleſſe vs in our Trading, helpe vs in our neceſſities, and guid vs in our wayes, ayd vs in all good workes, preſerue vs from all ſin and wickedneſſe, and deliuer vs in all temptations, bleſſe we beſeech thee our whole houſhold, and all about vs, be mercifull to our Friends and Foes, leſſen the number of our Foes, increaſe the

number

number of our Friends, blesse our neighbors, grant vnitie, and concord, & loue betwixt them and vs, keep them and vs, and all about vs, now and for euer: grant vs good Lord, full pardon of our sinnes, and true and liuely hope in thy mercies, through Christ our Sauiour, *Amen.*

Our Father which art in Heauen, &c.

An Euening Prayer for Tuesday.

27 HEauenly God, and mercifull Father, assist

assist vs in our prayers, and grant vs our requests we humbly intreat thee. Looke downe, O Lord, looke downe we beseech thee, and grant our requests. We thanke thee that thou hast kept and preserued vs this day, and all the rest of our liues to this present, in health, and prosperitie, and giuen good successe to our trauels and studies. Mercifull Father, we intreat thee that as thou hast kept vs this day past, so we beseech thee, to keepe vs this night comming, and as thou hast appointed times & seasons as this to be the second night in this weeke, so we beseech

beſeech thee ſet a ſecond watch ouer our Soules and Bodies, that we commit no ſinne, in thought nor deed: Grant vs quiet ſleepe, comfortable reſt, keepe and defend vs from ſudden death and fearfull affrightments, danger of fire or tempeſts, diſturbance by Theeues, or any other dangers whatſoeuer, and grant as we now lye downe to reſt in bed, ſo we may remember the reſt of our Bodies in the graue, till it pleaſe thee to raiſe vs. Bleſſe this night and for euer, all that be forced to trauell by Land or Water, all poore Souldiers, that keepe watch and ward, and

we beſeech thee ſo to wach and wake with them, and vs, that we may riſe in the morning to giue prayſe and thankes to thee, through Chriſt Ieſus our Lord and Sauiour, *Amen.*

Our Father which art in Heauen, &c.

A Morning Prayer for Wedneſday.

28 O Eternall, merciful, and louing Father, I intreat thee to look down vpon me, wicked and wretched ſinner, & to grant my requeſt: O Lord, I giue thee

thee humble and hearti thankes, for keeping me this night past, and that thou hast safely brought me to the beginning of this day, defend me, O Lord, in the same, and grant I may spend this day to thy glory, my comfort, and the good example of all that are about me. O Lord, I beseech thee, be vnto me a Guid & Protector, ouer the wayes, workes and words, that I shall walke, doe, or speake this day, and all the rest of my life, grant I may wholly dedicate my selfe vnto thee, and striue to liue more godly and purely, and alwaies study to feare, serue

and

and obey thee, and to ſet forth thy praiſe, that I may find thy fauour, mercie, and goodneſſe, ſhowred and poured vpon me, both now and for euer hereafter: Grant this deare God and mercifull Father, as we beg in that Prayer which thou haſt taught me, ſaying, *Our Father which art, &c.*

An Euening Prayer for Wedneſday.

29 O MOST gracious God and heauenly Father, renew I beſeech thee my ſtrength to praier: As the Eagle reneweth his

age,

age, ſo let me renew in Grace. O Lord, I beſeech thee, accept this Euening Prayer for all thy mercies: I haue ſinned (O Lord) againſt thee, in thought, word, and deed, this day, and all the daies of my life, I haue done wickedly, in ſo much that I am aſhamed to confeſſe my ſinnes: Yet thou haſt ſpared me this day, and all my life paſt. O Lord, I beſeech thee, if I haue done any thing this day, or at any other time heretofore, that hath beene diſpleaſing vnto thee, pardon it, I beſeech thee, forgiue it I intreat thee, forget it I deſire thee, and finally

quit

quit and free me from the punishment of the same. O Lord, blesse and keepe me this night, and this House where I am, and each of vs from all bodily and ghostly enemies, from all ill dreams and fantasies, and suggestions of the Diuell, from all stormes and tempests, from fire, sudden death and danger, good Lord deliuer vs all, and grant I may rise in the morning to praise thee, through Iesus Christ our Lord, *Amen.*

Our Father which art in Heauen, &c.

A Prayer at any time in the night, in the time of danger or feare.

30 O *Lord, what ſhall I doe? Whether ſhall I flye? Where ſhall I be ſafe, but with thee? Take me, receiue me, keepe, and defend me, now and for euer. O Lord, giue me quiet reſt and ſleepe, and protect me, and grant me, and this Houſe, comfort in thee this night and for euermore,*

Amen.

A

A Morning Prayer for Thurſday.

31 O Heauenly Father, and good GOD, rayſe and rowſe vp my dull ſenſes. As the morning Larke flyeth vp with ſweet ſinging, ſtill looking vpwards towards thee: So, O Lord, grant my heart, eyes, and affections, and all, may be lift vp vnto thee. O Lord, it is thy mercie that hath kept me this night paſt, and brought me to the beginning of this day; I giue thee heartie thankes for the ſame: So (O Lord) guid and gouerne me this day

day, that I may walke v
rightly in all my dealing
true and iuſt in all my
ing, and giue me the ſanc
fication of thy Holy Spir
to find and feele thy hel
in the vſe of the proſpe
tie, and health, and happ
neſſe that ſhall attend
the ſetting forth of t
prayſe and glorie, that
may ſo inioy the benefit
this day, that I may fi
and feele thy comfor
through Ieſus Chriſt o
Lord, *Amen.*

An Euening Prayer for Thursday.

32 O Most omnipotent God, and heauenly Father, most glorious Creator, I intreat thee to grant my request, and accept this my Euening Sacrifice of prayer and thanksgiuing: I beseech thee be a powerfull Protector & Defender of me this night, & as thou hast beene (O Lord) my defender all this week past, so I beseech thee, be a Defender of me all this part that is to come. Keepe me in thy protection, shield me from all dangers, defend

me

me from ſudden death, ſend I intreat thee, thego Spirit, to watch ouer this night, and for e hereafter. I thanke thee fo bleſſing me this day paſt, and I intreat thee goo God, ſo to continue th bleſſings, and to increas them more and more to ward me, that I may feel and find, that thou, O Lord, art my euerlaſting ſhield and ſuccour. And heauenl Father, let me feele tho ioyes that be true comfor vnto my Soule; and I be ſeech thee, grant my ver dreames may be of Heau and heauenly ioyes, a grant I may at laſt inio

ſuc

such ioy and comfort in thee, that I may rest in thy Kingdome for euer & euer, *Amen.*

Our Father which art in Heauen, &c.

Fryday Morning Prayer.

33 VNto thee (O Lord) I come with a broken and contrite heart, sorrowing for my sinnes, seeking to find comfort at thy hands: O! Thou knowest my griefe, my sorrow, and care, O! I feele and find thy comforts. Lord I thanke

thee, that thou haſt kept me this night paſt, & that thou haſt ſafely brought me to ſee the gliſtring light : O Lord, ſtir me vp, that I may find ſome comfort ; preſerue and keepe me, that I may feele ſome ioy in Soule and Body this day and for euer : And as the Church obſerues this day a Faſt, ſo prepare thou me (O Lord) in Soule and Body, that I may faſt from all ſinne and wickedneſſe, and be ſtrong againſt the World, the Fleſh, and the Diuel, and all temptations, that I fall not into ſinne or tranſgreſſion ; but grant that I may ſpend this day, with all the dayes

of

of my life, in all holy conuersation, to thy glorie, and good example of all men. Grant this, O Father, now and for euer,

Amen.

Our Father which art in Heauen, &c.

Fryday Nights Prayer.

34 MErcifull LORD God, which hast let me passe this day in health and prosperitie, I intreat thee, grant that this night I may take my rest in quietnesse and peace: and

although thou haſt now taken away the day light, yet I intreat thee, not to take away the Spirituall light of thy Grace: Infuſe into me (O Lord) the Spirit of comfort, and although our Sleepe be as Death, and the Bed as the Graue, yet ſuffer vs not to periſh ſuddainly, or vnprepared; but watch ouer vs, good Father, and guid and guard vs now and for euermore. Let not affrightments fall vpon vs, keepe vs from fire, ſtormes and tempeſts, thecues, ſudden death, and danger; and be vnto vs now & for euer, a gracious Protector, a Defender, and Director. Let

thy

thy Angels, O Lord, pitch their Tents about vs, and our Houſes : Remember thy Church, and euerie Member thereof, to preſerue and keepe it, eſpecially, the poore afflicted Proteſtants of the Truth, in *Germany, France, Denmarke* and elſe-where. All that are perſecuted for the Goſpel, all in tribulation, or temptation, or miſerie; put an end and period to their griefes, and ſend comfort vnto them, and turne thy mercie to them, and Lord receiue them and vs, this night & euer, into thy gracious protection, through the mediation of Chriſt

Ieſus, in whoſe Name we conclude, ſaying:

Our Father which art in Heauen, &c.

A Trance or Soliloque at Midnight.

35 *MErcifull Lord, let me not dye, before I liue; My eyes haue taken pleaſure in folly, my heart in ſinne, now I am ſorrie for it, I eſteeme my ſelfe vnworthy to call thee Father; yet Lord vouchſafe to account me ſtill as thy Child, that ſleeping or waking, I may be alwayes thine, now and euer,*

Amen.

Saturday

Saturday Morning Prayer.

36 SAnctifie (O Lord) this day vnto vs, and to all about vs: Heare vs deare Father, and grant our requeſt now and for euer. O Lord, we giue thee thanks, that thou haſt kept vs this night, and to this preſent, and brought vs to the laſt day of this weeke: Grant we may ſpend this day ſoberly, quietly, and religiouſly from our harts: bring vs to thy righteous will in all things, that it may be for thy glorie, and our ioy and comfort; root

out all vninſt, couetous, malicious, & luſtfull thoughts out of our minds. Keepe vs (O Lord) from all wickednesse, and from all ſinne, and bee a Guid vnto vs in all our wayes, and a ſtrength in all our neceſſarie occaſions: And as thou haſt brought vs to this laſt day of the weeke, ſo we intreat thee to bring an end of ſin vnto vs, and cloath vs with the Robes of Righteouſneſſe. O God, we intreat thee to grant this, for our bleſſed Mediators ſake, Chriſt Ieſus our Lord,

Amen.

Saturday Nights Prayer.

37 MErcifull and heauenly Father, look vpon me wretched sinner in mercie, before I come to giue account of all my sins committed this weeke, this day, and all my life past. I haue iustly deserued Hell, Death, and damnation euerie way, euerie day, and euerie houre, this weeke, and all my life past: Yet like a mercifull God, thou hast defended me. O Lord, as this weeke is now at an end, so let my [illegible] end, and call me not to an exact

account(*here make confession of all thy sinnes with sorrow, which thou hast committed the whole weeke past*)O Lord I confesse all, I yeald my selfe worthy of death; Yet Lord, spare me, spare me, haue mercie vpon me, pardon me, and grant that I may haue this night quiet rest, that I may be the better able to serue thee to morrow. Be this night my Defence, my Guid, my strong Hold, my Fortresse, and sole comfort; & grant that I may with a quiet Conscience, lye downe to take my rest in peace and quietnesse. Let thy good Angels attend on me sleeping

ing or waking, let no affrightments trouble me, but in the middeſt of darkneſſe inlighten me with thy Glorie; and pardon, and forget, and forgiue all my ſinnes paſt: grant this now and for euer I beſeech thee in that Prayer which thy Sonne hath taught me, ſaying.

Our Father which art in Heauen, &c.

A Prayer before a Sermon.

38 O Grant moſt gracious Father, that our thoughts may not be carried

caried away with any vaine illusions, or bad imaginations: Grant that we be not ouercome with sleepe, or drowsinesse, but quicken (O Lord) we beseech thee our sensses, open we intreat thee our eares, apply our hearts to heare, and vnderstand, and follow thy heauenly Word. Grant this good Father, for thy onely Sonnes sake, Christ Iesus our Sauiour, *Amen.*

A Prayer after a Sermon.

39 LORD God, we intreat that the Word which

which we haue heard preached at this time tovs, be ſo deepely ſettled in our hearts, that by it we may ſo learne to liue, that we may pleaſe thee, and daily indeauour to fulfill thy wil, and ſpend the reſt of our liues in thy true ſeruice, and obedience of thee in all things, to the honor of thy Grace, and our Soules ſure comfort, through Ieſus Chriſt our Lord, *Amen.*

A Prayer to be ſaid before the receiuing of the Communion.

40 O Father of Mercie, and GOD of all conſo-

conſolation, ſeeing all creatures doe acknowledge and confeſſe thee to be their Gouernour and Lord; it becommeth vs, the workmanſhip of thy own hands, much more to reuerence and magnifie thy great Maieſtie, for that thou haſt created vs to thine owne Image and Similitude, but chiefly in that thou haſt deliuered vs from that euerlaſting death, and damnation, to which Satan ſubiected all mankind by the reaſon of ſin: From the bondage whereof, neither Men nor Angels were able to ſet vs free: But thou, O Lord, rich in mercie, and infinite

in goodneſſe, haſt prouided our Redemption to conſiſt in thine onely and well-beloued Son, whom of verie loue thou did'ſt giue to be made Man like vnto vs in all things (ſin onely excepted) that in his Body he might receiue the puniſhment of our tranſgreſſions, by his death to make ſatisfaction to thy Iuſtice, by his ſtrips and wounds, that we that were the ſinners indeed, ſhould be healed and free, by his Humiliation, that we might be glorified and exalted, and that by his Reſurrection, Death and Hell ſhould be vanquiſhed, to bring vs to life euerlaſting

ing

ing, and ioies eternall, from which the whole off-spring of *Adam*, was iustly exiled. O Lord, we acknowledge that no Creature is able to comprehend the length, breadth, deepeneſſe, and heighth of that thy moſt excellent loue. For thou did'ſt ſhew thy mercie, when none was deſerued, thou gaueſt life, when death had gotten the victorie, thou receiuedſt vs into Grace, when we rebelled againſt thy Maieſtie, and when we were all beſpotted and defiled with the filth of vnrighteouſneſs, thou didſt cleanſe and purifie vs with the Blood of Ieſus Chriſt:

and

and although through the peruerſe blindneſſe and dulneſſe of our corrupt nature, we neither do nor can ſufficiently weigh or conſider theſe thy moſt ample benefits: yet neuertheleſſe (as Ieſus Chriſt our Lord hath inſtituted and commanded) we preſent our ſelues to this thy Table, to manifeſt and witneſſe to the whole World, that by him alone we haue receiued libertie and life, that by him alone thou do'ſt acknowledge vs to be thy Children, and Heires, that by him alone we haue entrance to the Throne of Grace, that by him alone we are admitted

to

to ſit at thy heauenly Table, and receiue Spirituall ſtrength, both to doe good and to auoid all euill, that by him alone our Soules ſhall be raiſed from ſin, and our bodies from death, that by him alone we receiue both grace & mercie here, and aſſurance of glorie for euer: Wherefore to him alone, with thee O moſt gracious and louing Father, and thy bleſſed Spirit, one true glorious GOD, be all prayſe, and thankes, now and euer,

Amen.

A

A Prayer and Thankesgiuing after the receiuing of the holy Communion.

41 MOST Mercifull Father, we render vnto thee, all thankes, prayſe, honour, and glorie, for that it hath pleaſed thee of thy great mercy, to grant vnto vs miſerable ſinners, ſo excellent benefits and priuiledges, as to be receiued into the fellowſhip and companie of thy deare Son Ieſus Chriſt our Lord: yea, by this meane we are thy adopted Children, and he is made our elder Brother:

Yea

Yea (O Lord) we com
neerer then ſo, He is o
Head, and we are the mem
bers of his myſticall Body
and all this proceeds fro
thy gracious goodneſſe an
from compaſſion. For tho
haſt deliuered him to deat
to giue vs life; thou ha
made him a Sacrifice fo
the neceſſarie food an
nouriſhment of our Soules
Thou gaueſt way to th
piercing of his ſides, fro
whence iſſued Water an
blood, thatwe might know
how we came cleanſe
from our ſinnes, and rede
med from damnation. Ye
(O Lord God) thou ha
preſented vs in this Sacra
ment

ment the whole Tragedie
of his Passion, that we out
of his sorrowes might re-
couer ioyes, out of his
grones might be comfort-
ed, out of his sighes and
teares might haue ours put
into his Bottle, and out of
his death be presented to
life euerlasting. We be-
seech thee then, O heauenly
Father, to grant vs this re-
queſt, that thou neuer suffer
vs to become so vnkind, as
to forget such worthy be-
nefits, but rather make a
sure impression of them in
our hearts for euer, and let
the vertue and strength of
his Spirit euer be found in
vs, by which we may be
confir-

confirmed and eſtabliſhed, ſo that we may not onely preuaïle againſt all our ſpirituall Enemies, but continue alſo in the confeſſion of thy goodneſſe, and reformation of our liues, and performance of all good duties, to the glorie of thy Name, through the ſame Chriſt Ieſus our Lord, to whom with thee O Father, and thy holy Spirit, be all glorie and prayſe now and euer,

Amen.

A Prayer to be vſed before Catechizing.

42 WE moſt heartily thanke thee, O moſt mercifull Father, for all thy bleſſings beſtowed vpon vs, from the begining of the World, vnto this preſent time: For our Election, Creation, Redemption, mercifull Vocation, Iuſtification, Sanctification, continuall Preſeruation, and for that ſame aſſured and moſt comfortable hope, that thou haſt giuen vs of our Glorification in the World to come. And we beſeech thee to direct

vs,

vs, that considering thy mercies, we may acknowledge and confesse our sins, which should prouoke thee rather to curse then to blesse vs, to confound vs rather then to preserue vs, We haue sinned against thee, both in thought, word, and deed: grant that we seeing the horrour of our sins, and the fiercenesse of thy wrath, may without hypocrisie or dissimulation be earnestly sorrie, and hartily repentant for our former wickednesse: howbeit in such sort as that we despaire not, but that in bitternesse of our griefe, we may haue comfort, by faith

in thy Sonne Christ, that our offences are pardoned. Grant (O Lord) that we being assured hereof in our Consciences, may through thy Holy Spirit, be renewed in the inner man, to hate detest and abhor sin, and to study to liue according to thy blessed will, during our whole life. And as now through thy goodnesse we are here assembled togeather, so we beseech thee to direct vs, that at this present, both our words, harts and all our behauiours, may be in such sort ordered, as that we may truly vtter, and reuerently receiue, the Principles of thy holy and

Heauenly Word to the strengthning of our Faith, to the comfort of our Consciences, to the amendment of our sinnefull and lewd liues, & to the glorie of thy most holy Name, through Iesus Christ our Lord,

So be it.

A Prayer to be vsed after Catechizing.

43 WEE heartily thanke thee, O most mercifull Father, for that thou hast bestowed the inestimable Treasure of thy holy & heauenly Word vpon vs, most vile and sinfull

full wretches. And seeing it is not in him that planteth, nor in him that watereth, but in thy mercifull hand, to mortifie our sinfull lusts, and to create new hearts in vs: we beseech thee so to order and direct vs, that we proue not like the greene Fig-tree, flourishing without Fruit, or be of the number of those hypocrits, which with tongue can say, Lord, Lord, in thy Name we prophesie, cast out Diuels, and doe many great workes, and yet are condemned for wicked, because their hearts are not aright: nor like to them which are swept and garnished,

ſhed, but yet emptie, whereinto the vncleane Spirit returnes with ſeuen worſe then himſelfe, and ſo our end be worſe then our beginning: but gouern vs with thy Holy Spirit, that in heart we may loue and ſeeke thee, and in Body and Soule obey and ſerue thee, in righteouſneſſe and true holyneſſe all the dayes of our life, through Ieſus Chriſt our Lord.

As we pray for our ſelues, ſo we beſeech thee to look with fauor vpon the whole Church, increaſe the number of thy Children, grant thy Goſpell a free paſſage, comfort the comfortleſſe,

rayſe

raiſe vp them that are falne, and ſtrengthen them that ſtand, that they fall not, haue mercie vpon this Realme, long continue thy bleſſings of peace and quietneſſe towards vs, and remoue farre from vs all lets and hindrances of the ſame. Gouerne the hearts and the Swords of all Magiſtrates, that they may not lift vp themſelues in vain-glorie, to pleaſe themſelues, but that they may apply the authoritie which thou haſt giuen them, to the aduancement of thy glorie, for the comfort of thy Children, and the terrour of thine Enemies. And ſeeing the

continuance of our peace in these dayes, next vnder thee, lyeth in the preseruation of our most gracious King; blesse vs with him, and blesse him with all gifts fit for so high a calling: and whosoeuer shall attempt, deuise, or conspire ought against his Maiesties Person, Crowne, Dignitie, and royall Estate; we beseech thee, either in mercie to conuert them speedily, or in iudgement to confound them, that we may vnder him, lead a quiet and peaceable life, in all godlinesse and honestie. Counsell the Councellors, order the Nobles, direct the Magistrates,

ſtrates, inſtruct the Miniſters, guid and gouerne the whole Body of this Common-wealth, that we may ioyne togeather in humblenesse of heart, and vnitie of mind, to seeke the glorie of thy Name, the increase of thy Kingdome, the eſtabliſhing of thy Truth, the rooting vp of Sinne, the maintenance of Vertue, and the long continuance of the prosperous eſtate of this Common-wealth. Haue mercie vpon them that be in affliction, in Body or in Mind, eſpecially ſuch as ſuffer for the teſtimonie of a good Conſcience, aſſwage their ſorrowes, mitigate

their miſeries ſpeedily, if it be thy will, or elſe arme them with patience, to abide ſuch tryall, as thou ſhalt lay vpon them. Grant theſe things for thy Sonnes ſake, Ieſus Chriſt our Sauiour, in whoſe Name we pray for the ſame, and all other graces which thou knoweſt needfull either for vs, or thy whole Church, in that ſame Prayer, which he himſelfe hath taught vs in his holy Word, ſaying:

Our Father which art in Heauen, &c.

A most effectuall Praier against the Plague, in the time of danger.

44 O Lord God, great IEHOVAH, thou mercifull Creator of Man, and Founder of Heauen and Earth: we wretched, miserable, and deiected sinners, here present our selues before thy heauenly Throne, intreating thee to looke down vpon vs, poor distressed offenders. We confesse we are vnworthy of the name of thy Children, we haue despised thy loue, and forsaken thy

wayes, made slight of thy words, and refused thy chastisements, without thinking what we deserue, wee haue not feared thy Iudgements, nor dreaded thy threatnings, we haue not sought thy fauours, nor listened after thy mercies, we haue wincked at our small sinnes, and smothred our great sinnes, we haue promised amendment, but still continue obstinate, our thoughts are wicked, our deeds damnable, our liues impious, our sayings deceitfull, our hearts hollow, our dealings double, wee run from sinne to sinne, as though their were no Hell

to

to ſwallow vs, no Diuels to torment vs, no Iudge to terrifie vs: we feare not Hell, nor looke after Heauen: we haue drawn down thy Iudgements vpon vs, thou haſt iuſtly ſent the Plague of Peſtilence vpon vs, and we deſerue to be ſwept away from the Face of the Earth. Our ſinnes are manifold, our tranſgreſſions without number, they haue euen fought for vengance, and now according to our deſerts, thou haſt ſent the deſtroying Angell to marke vs out for death. The Graue ſeekes to deuour vs, the Bells toule for vs, Death and Time are

agreed

agreed to carrie vs away. Heauen calls for his, and Hell is prepared, our daies are ended, our glaſſe is run, our time is ſpent, and we cannot return, but forward we muſt goe. If we looke backe, the World refuſeth vs, if forward, the Diuels deſire vs, onely in thy mercifull helpe there is hope, and on thee we depend for helpe. O helpe vs, good God, O ſpare vs, ſweet Sauiour, and as thou did'ſt ſpare in the time of King *Dauid*, and chargedſt the deſtroying Angell to ceaſe, ſo we beſeech thee now to ſpare thy People, ceaſe thy anger, take we intreat thee

this

this Plague of Peſtilence from vs, with-hold backe thy wrath, and as thou ſparedſt the repenting *Niniuites*, ſo make vs repentant, and ſpare this Land. O Lord, helpe vs vnfainedly to bewayle our former life paſt, and ſeeke effectuall amendment for a better life hereafter, to which better life preſently bring vs, Lord, we beſeech thee, and therein hold vs for euer by the power of thy grace in Ieſus Chriſt, to whom with thee O Father and thy bleſſed Spirit, be glorie by vs, for all thy mercies on vs, now & euer *Amen.*

A Prayer for remission of sinnes.

45 O LORD, glorious, euerliuing, louing, euerlasting Father, I wretched sinner, presume once againe after my sinne to returne home vnto thee, requesting, begging, praying, and desiring of thy heauenly Maiestie, that thou wilt looke downe vpon me, I confesse, were it not for the hope of thy mercie, and the hold of thy comfort, and the renewing graces which sometimes I feele from thee, and that sweet taste and feeling of thy

thy good guifts, and thy heauenly Word, I ſhould ſinke in deſpaire, for my ſin is alwayes before me: If I goe, they follow me, if I run, they flee after me, if I looke backe, they ſtare vpon me, if I goe forward, they meet me, if I turne to the right hand, they terrifie me, if to the left hand, they torment me, if I looke downe to Hell, they are ready to deuour me: Now haue I no way but to looke vp to thee (Lord) be thou then here ready to receiue me, helpe me, good God, ſaue me, deare Father, ſuccour me, ſweet Redeemer, aſſiſt me, mercifull Creator

that

that my Prayers may be so feruent, so zealous, so affectionate toward thee, that they may draw downe thy mercies vpon me: Poure down thy blessings, showre down thy graces, open thy hand of mercie, restore ioy and comfort to my heauie and laden Soule, wash away my sinne, wipe away mine iniquitie, heale mine infirmities, purge my wicked mind of all ill thoughts, pardon all my damnable deeds, and detestable dealings, renew the good Spirit of heauenly g aces, restore the ioyes of thy holy comforts vpon me: O Lord let me haue some feeling,

some

ſome taſte, ſome ſent, ſome glimmering of thy glorious preſence: Let me feele ſome comfort, find ſome ioy, haue ſome reſt: Good Lord, let me be once truly renewed by thy grace, and ſetled in thy ſeruice, that I neuer ſlip nor ſlide backe, but grant vnto me (moſt mercifull Father) a ſure and ſettled dependance vpon thee, ſo that in all my words workes and deeds, I may reioyce in ſeruing, fearing, and obeying thee, and that I may ſpend all the reſidue of my daies in truly ſeruing thee, ſeeking to glorifie thy Name, and magnifie thy goodneſſe vnto me, ſo long

as

as it ſhall pleaſe thee to lend me breath to this frale Body: and merciſull Father fauourably gouerne & guid helpe, inſtruct, and teach me in thy wiſedome, to magnifie thy Name, multiply and increaſe thy mercies on me: O Lord, preſerue and proſper me, in all my wayes and workes, and all about me. Remember thy poore Flocke, build vp thy Church, renew *Sion*, gouerne, aſſiſt, and bleſſe all painfull Preachers, and Paſtors of thy Word, teach them and vs vnderſtanding rightly to know thee, and truly to follow thee, awake my drowſie Soule, defend

it from euill imaginations, keepe me in holy and heauenly Meditations, grant me to obſerue my wayes, ſo that I may walke in pietie and peace: ſet my ſinnes ſo before my eyes, that when I looke backe on them, I may with ſorrow weepe, lament, and repent my time paſt, which hath been ſpent ſo wickedly or vnprofitably. O powerfull preſeruer, remember me, reſtore me to ioy and comfort, and haſten in time thy Saluation vnto me. Draw my lingring Soule, and it ſhall run after thee, turne me vnto thee with all willingneſſe, come thou neere

vnto

vnto me (good Lord) and declare, and ſhew thy mercies on me, eſtabliſh me in grace, excite me to goodneſſe, giue me grace that I may alwaies grow ſtronger and ſtronger to walke before thee, weaker and weaker to ſinne, faithfull and firme in thy ſeruice. Grant this deare God and mercifull Father, for Chriſts ſake our Sauiour, *Amen.*

A Prayer for Gods Graces.

46 O Mercifull GOD, grant me to couet with an ardent deſire, thoſe things

things which may pleaſe thee, to read the Scriptures diligently, to ſearch them wiſely, to know them truly, to vnderſtand them rightly, to fullfill them perfectly, to the laud and glory and prayſe of thy Name, and my owne Soules true comfort. Order my liuing ſo, that I may doe that which thou requireſt of me, and giue me grace, that I may know it, and haue will and power to doe it, and that I may obtain thoſe things which be moſt conuenient for the Saluation of my Soule. Good Lord, make my wayes ſure and ſtraight to thee, ſo that I

fall not betweene prosperitie and aduersitie, but that in prosperous things I may giue thee thankes, and in aduersitie be patient, so that I be not lift vp with the one, nor oppressed with the other, and that I may reioyce in nothing but that which moueth me to thee, nor be sorrie for any thing but that which draweth me from thee, desiring to please none but for thee, nor feare to displease any besides thee. Lord, let all worldly things be alike vnto me in respect of thee: Let me not be merrie with the ioy which is without thee, and let me desire no-

thing

thing in compariſon of thee, let me grow wearie of all which is not in thee, make me to lift my heart oftentimes vnto thee, and when I am ready to fall, do thou ſuſtaine and vphold me, and grant me with a ſtedfaſt purpoſe of amendment, to ſeek grace of thee. O my God, make me humble without fayning, merrie without lightneſſe, ſad without dulnes, true without doubleneſſe, ſeruing thee without deſperation, truſting in thee without preſumption, telling my Neighbours their faults without diſſimulation, teaching them not with words only

onely or admonition, but much more by my example: Let me be obedient without reuenging, patient without grudging. Purge me, O Lord, from all my corruptions: My most louing Lord God, giue me, I pray thee, a waking heart, let no euill thoughts withdraw me from thee, let it be so strong, that no worldly affection draw it backewards, so stable, that no tribulation breake it, so free, that no violence make any challenge vnto it. O my Lord God, grant me wisedome to know thee, conuersation to please thee, and finally, hope to imbrace

thee.

thee. Grant this, most mercifull Father, for the precious Blood of that immaculate Lambe, Christ Iesus, our only Lord and Saviour, to whom with thee, and the Holy Ghost, three Persons, and one God, be all Glorie, and Honour, world without end, *Amen.*

Our Father which art in Heauen, &c.

A Prayer for a quiet Conscience.

47 MOST Mercifull, most louing and deare Father, I poore di-

ſtreſſed ſinner, being diſturbed in Mind, troubled in Conſcience, with diſtraction and vanitie of the world, and oppreſſed in heart with the burden of my ſinne, come vnto thee with a wounded and deiected Soule, intreating thee of thy clemencie, to eaſe me of my trouble, to ceaſe my griefe, and comfort my heauineſſe, gather together my diſtracted thoughts, and heale my broken heart: for I acknowledge that I am iuſtly afflicted, ſo iuſtly that I am euen ready to diſpaire of all comforts: but yet my hope is in thy goodneſſe, O God: come now,

I cry and call, hearken vnto my suit, and cleare me, so that I may find comfort, and peace, and quietnesse in my mind. Grant this deare Iesu, who hast bid vs to come to thee when we are heauie laden, and promised to ease vs, and commanded vs to cast our care on thee, and promised to helpe vs, euen so Lord Iesus, *Amen.*

A Prayer against wicked and carnall thoughts.

48 O Great, good, glorious, and euerlasting Father, I poore deiected

cted wretch, full of filth and sinne, not having one good thought in me, come at this time, seeking to leaue my filthy detestable life, desiring thee to grant my requests, fulfill my desires, and hearken to my Prayers and petitions: I confesse continually, that I sinne in thought, word, and deed, and there is no good remaineth in me: When I thinke to be feruent in prayer, the Diuel, the World, and the Flesh assault me: I cannot doe as I would, I do that which I would not: Sinne followes me, shame is like to ouertake me, confusion is like to lay hold

vpon

vpon me, destruction attends me, and horror and feare affright me: I haue no where to fly but to thee, helpe, good God, saue me, mercifull Father, defend me, sweet Creator, a poore wretched creature, pull me from my sins, saue and succour me, p[illegible] and forgiue me, w[illegible]e me, make me cleane, giue me Spirituall thoughts, and renew all good purposes in me, helpe me to abandon all foolish, vaine, and lustfull thoughts of the Flesh, to auoid, resist and shake off all malicious, reproachfull, and froward thoughts, that proceed from the Diuel or worldly

occasions, so that I may liue purely, thinke chastly, continue soberly in thy seruice, alwaies fearing to displease so louing a Father, as thee, regarding my wayes and workes, giuing good example to all that liue about me, desiring and seeking for no th[illegible]ut thee, and thy sauing [illegible]alth. Grant this, good Father, both now and euer, for Christ Iesus his sake,

Amen.

An humble confession of sins.

O LORD GOD, heauenly Father, I

am ashamed to come before thee, and thy glorious Throne, I am so sinfull: yet heare me, good God, and grant my requests. By my rebellious nature, I haue offended, I confesse my selfe vnworthy of the name of thy Child, I haue despised thy loue, [illegible]ken thy waies, mad[illegible]nt of thy words, scorned thy chastisements which thou hast layd vpon me, without thinking what I doe deserue: I haue not felt the affliction of my Brethren, I haue not mourned with them, I feare not thy iudgements, nor dread thy threatnings. What shall I

ſay? I regard not thy mercies, curſes & puniſhments haue I deſerued, hauing ſo vilely, ſo wilfully, and ſo obſtinately deſpiſed thy fauours. I run after ſinne, as Swine after filth, I delight in euill, I apply my ſelfe to vngodline[illegible] I tread the ſteps of [illegible]rophane and wicked, I [illegible]line to lying, deceit, and couzenage, luſt, periurie and all wickednes, I goe ſlily away with my tranſgreſſions, I winke at great ſins, and I make ſmall ſins no ſins at all, I promiſe amendment, but ſtill continue obſtinate, I am prone and apt to all badneſſe, dull and heauie to all goodneſſe,

my

my thoughts wicked, my deeds damnable, my life impious, my sayings deceitfull, my heart hollow. I say one thing, and doe another, I run from sin to sin, from drunkennesse to lust, from lust to greater sinnes, from one bad deed to another, from one ill thought to another. I am stained with polution, stuft with couetousnesse, desirous of the World, ambitious of honour, I neuer looke back how wicked I haue beene, but continue as though there were no Hell to swallow me, no Diuels to torment me, no Conscience to accuse me, no Iudgement

to terrifie me. I regard not Hell, nor looke after Heauen, I become loathsome vnto thee: Yet most glorious Lord God, once, once againe looke backe, I beseech thee, behold and pitie me, poore condemned wretch, seale me a pardon: Helpe, O helpe me deare Father, open the Fountaine of thy Mercies, let downe the showres of thy Grace vpon me: Let teares distill from my eyes, sighes and sobs rise from my heart, let sorrow kill my sinnes, and grant vnto me speedy courses of amendment of life, and a stedfast and sure confidence in thy Mercie to

pardon,

pardon, and thy Grace to purge me of all my vncleanneſſe and wickedneſs, by Ieſus Chriſt, my Lord and Sauiour, *Amen.*

A Prayer to be ſayd of all that are fallen into pouertie.

O Mercifull, Euerliuing and louing Father, I intreat thee, vpon the bended knees of my Soule to hearken vnto my grieuous complaints: grant (O Lord God) that I may be inabled to goe thorow all the afflictions thou haſt pleaſed to lay vpon me, and that

that at all times I may call to mind, that it is not I only, but many of thy deare Seruants, with whom thou dealest in like sort. Grant I may beare my pouertie with patience, as *Iob* did, that at all times I may remember, I came naked into the world, and brought nothing with me, and that which I haue had, came from thee. Grant mercifull Father, that in no extremitie I may neuer despaire of thy mercie, but that by it I may be more inclined to call and seeke for thy Spirituall comforts, and heauenly blessings. And though I want worldly wealth, yet

grant

grant me thy heauenly graces, so shall I not want: and grant that the afflictions of this life may be sanctified vnto me, and turne to my eternall good, through Iesus Christ our Lord and Sauiour, *Amen.*

A Prayer in Prosperitie.

51 I Wretched sinner, appeare here before thee, mercifull Father, intreating thee of thy great bountie, that as at all times thou hast giuen me a more liberall portion of worldly wealth, so thou wilt please to grant me grace euer to

be

be thankfull to thee for the ſame, and grant I may ſo vſe it, that it may be for thy Glorie, my Saluation, and the comfort of the needy. Grant I may not be hard hearted, but liberally giue and beſtow it on the oppreſſed and fatherleſſe, on the blind, the lame, and the naked, to comfort and ſuccour all that are in diſtreſſe, to further thy Word, and plantation of the Goſpell. O grant moſt mercifull Father, that the more earthly bleſſings that thou giueſt me, I may the more ſeeke thy heauenly Graces, and that I may be the more humbled in due conſidera-

tion

tion of my great vnthankfulneſſe, & that I may ſeeke to liue more piouſly and religiouſly, and that when I ſhall depart this vale of miſerie, I may be mindfull to leaue ſome good and godly examples of Charitie, to thoſe which follow. Grant that this my wealth may not be a ſtumbling blocke or hindrance to my ſaluation, but that it may be a furtherance to me in all good and godly actions. Grant this, good God, euen for Chriſt Ieſus ſake I intreat thee; to whom with thee and thy Holy Spirit, be prayſe and glorie now and euer, *Amen.*

A Prayer for all in distresse at Sea, by storme or tempest.

52 O LORD GOD, Heauenly Father, Maker and Founder of the Sea and Land, looke downe vpon vs miserable sinners, who haue iustly plucked downe thy vengance vpon vs: O Lord, we haue prouoked thy wrath, we haue deserued to be swallowed vp quicke by the mercilesse waters. O Lord, the floods come ouer vs, they euen enter into our Soules, O Lord, the Seas rage and rise against vs, here we see thy

wounders

wounders and iudgments, in the twinkling of an eye, thou canſt deſtroy vs. O Lord, we confeſſe and acknowledge we haue ſinned. Moſt iuſtly therefore are thy fierce iudgments come vpon vs. Yet (Lord) ſpare vs, Lord, we beſeech thee, let vs not be ſwallowed vp quicke where there is none to helpe vs, but thou canſt ſaue vs. O Lord, ceaſe theſe ſtormes and tempeſts, ceaſe we beſeech thee, theſe ſwelling Seas, command theſe bluſtring winds, and they ſhall obey: We are at the Pit of Deſtruction, at the brinke and brim. *Saue Maſter, we periſh, Lord*

increaſe

increase our faith, strengthen it in thee. Mercifull Father take vs we beseech thee into thy protection, be (O Lord) our shelter: And if thou hast appointed vnto vs death at this present, O Lord, be thou present, we beseech thee, to receiue our Soules, vntill the ioyfull resurrection of our Bodyes, and then receiue vs Bodyes and Soules into thy Kingdome. If it be life, then grant we may so liue, that we may take warning by these afflictions now vpon vs, that we may liue to amend our liues, and to liue more godly, religiously, and righteously all the daies of

of our liues. Grant this good God and mercifull Father, for Iesus Christ his sake our oniely Sauiour *Amen.*

A Prayer for all that trauell by Land.

53 O LORD lead me in the paths of Righteousnesse, and direct my going in the way of Truth. We, O Lord, are borne to trauell, and man hath no certaine place of abode: our dayes are like a span, and our liues passe as a weauers shuttle. O what is man that thou art mindfull of him,

or the Sonne of Man that thou regardeſt him? We are like to a bubble or a blaſt, we goe hence and are ſeene no more: O teach vs to number our dayes, that we may walke the pathes of Godlineſſe: Direct our ſteps in the word of Truth, and as thou haſt appointed man to be a Pilgrime, and to trauell for his liuing, and ſoiourne vpon the Earth, ſo O Lord, guid and gouerne me in my trauel, that I may goe on with comfort in this my iourney. Be thou my God, my helpe and guid to direct me aright in my way and buſineſſe, keep me from all feares and dangers

by

by Theeues, or other miſchiefe and trouble; that I may haue no diſturbance in my iourney, no lets nor hindrance, no ſorrow nor heauineſſe, but for my ſins: and O Lord, keepe & bleſſe all my Friends at home and abroad, & keepe them and me in perfect health till my returne vnto them. Thou, O Lord, knoweſt the ſorrowes of my heart, and I cannot expreſſe my griefes ſo well as thou knoweſt them: then, O Lord, let me euer feele and find accordingly thy comforts, doe thou put good thoughts and godly cogitations allwayes in my mind, that I

may

may so thinke vpon heauenly things, as one that hath set and settled his affections and desires to come vnto that place. Gracious Lord make all my thoughts words and workes well pleasing vnto thee: And now let thy good Angels conduct and lead me, that they may be a Cloud by day, and as a Pillar by night to watch and attend vpon me, to keepe me that I fall not, nor goe awry: And for my chiefe Companion, grant I may euer haue a quiet Conscience, and a willing mind to serue, feare and obey thee, and a contrite and sorrowfull Soule

for

for ſin, and ſo direct me in the wayes of Truth, that I may not ſtray or goe awry by any by-pathes of vngodlineſſe, but conduct me in the ſtedfaſt wayes of vprightneſſe, wherein giue me ſtrength, and grace to ſtriue to performe in all things thy moſt righteous will, and to ſubmit my ſelfe vnto thee, through Ieſus Chriſt our onely Lord and Sauiour,

Amen.

M. Dorsey *The*

A Prayer for a ſicke Man.

54 O Lord, glorious loueing Lord God, I beſeech thee to heare my complaint, and grant me ſtrength to poure out my prayers before thee: O God, I haue ſinned, I haue ſinned, and done wicked I haue all my life long from ſinne to ſinne, I haue tranſgreſſed, I haue done bad, that I cannot call all remembrance: Yet mercifull Sauiour, returne vnto me, that I may haue a feeling of thy good Spirit in me: Let not the ſins of you

thy gracious will, let me recouer a little ſtrength, *and ſpare me a little before I goe hence and am ſeene no more:* O grant that I may find thy grace now working for my good in me, and if it be thy will to take me hence, Lord receiue me vnto thee, & then come Lord Ieſus, come quickly. And ſo Lord, I commit and commend my ſelfe vnto thee in that Prayer which thou haſt taught me, ſaying:

Our Father which art in Heauen, &c.

Lord ſtrengthen my Faith to the end.

I beleeue in God the Father Almightie, &c.

A Prayer for a Woman in the time of her trauell.

55 RIghteous and holy Lord God, I doe now find by experience the fruit of my sin, that I must trauell in sorrow, and bring forth in paine: and I vnfainedly adore the truth of thy sacred Word, as certifying vnto me, that sorrow must be in the Euening: so comforting me also against the Morning, that a Child shall be borne. Willingly I doe desire to submit my selfe in hope vnto this thy chastisement; and to learne

the desert of my sinnes, horrible in themselues, that these temporall paines are fore-runners of eternall: and yet by thy mercy may be so sanctified vnto me, as not onely to preuent eternall vengeance, but also prepare for eternall comforts, euen to be saued by bearing of Children. Grant me therefore, gracious Father, true repentance, and pardon for my sinnes past, that they may not stand at this time in this my need betweene me and thy mercie. Giue me a comfortable feeling of thy loue in Christ, which may sweeten all other pangs, though

ner ſo violent or extreame: make me ſtill to lift vp my Soule vnto thee in my greateſt agonies, knowing that thou alone muſt giue a bleſſing to the ordinarie means for my ſafe deliuerance. Lay no more vpon me then I am able to endure; and ſtrengthen my weake body to the bearing of what ſorrow ſoeuer, by which it ſhall ſeeme good vnto thee to make triall of me. Grant me to conſider that howſoeuer it be with me, yet I am alwayes in thine hand, whoſe mercies faile not, who will be found in the Mount, and in greateſt extremitie, and to whom be-

long the issues of death: so prepare me therefore to death, that I may be fit for life, euen to yeeld fruit aliue vnto the world, and to be renewed and enabled to nourish the same. And when thou hast safely giuen me the expected Fruit of my Wombe, make me with a thankefull heart to consecrate both it and my selfe wholly to thy seruice all the dayes of my life, through Iesus Christ mine onely Sauiour and Redeemer, *Amen.*

A Thankesgiuing after safe deliuerance.

O Blessed for euer be thy great and glorious Name (most deare and louing Father) for thy great mercie to me most weake and sinfull Woman. Wonderfull art thou in all thy workes (O Lord) the riches of thy mercies are past finding out: thou hast plunged me into great afflictions, and yet thou hast returned and refreshed me againe: Thou hast brought me to the feare of the graue and yet thou hast raised me vp againe to life. O how

hast

haſt thou ſhewed thy power in my weakneſſe? How hath thy louing kindneſſe preuailed againſt my vnworthineſſe? Thou mightest for my ſinnes haue left me to periſh in mine extremities, but thou haſt compaſſed me about with ioyfull deliuerance: Thou mightest haue made my Wombe a Graue to burie the dead: Or in affording life to another, thou mightest haue procured my death: But yet thou haſt not onely made my wombe a Well-ſpring of life, but reſtored life vnto me alſo, for the cheriſhing thereof. Maruailous (O Lord) are

thy workes, infinite are thy mercies, my Soule by present experience knoweth it well. *O my Soule prayse thou the Lord, and all that is within me prayse his holy Name. My Soule prayse thou the Lord, and forget not all his benefits. Thou hast heard my prayers, and looked upon my sorrow: Thou hast redeemed my life from death, and healed mine infirmities, and crowned me with thine euerlasting compassions.* O giue me, I humbly pray thee, a thankfull heart, not onely now while the memorie and sense of thy fauour is fresh before me, but continually euen so long as I haue

haue any being. Grant that I may learne by this liuely euidence of thy power and mercie, for euer hereafter to depend onely on thee. Quicken me also to all holy duties, that my thankfulnes may appeare in my pure and Christian carriage. Make me a kind and carefull Mother, willing to vndergoe the paine and trouble of education. Let no niceneſſe or curioſitie hinder me from thoſe ſeruices, to whom both Nature and Religion hath appointed me: Let me alſo be carefull when time requireth, to ſeaſon the Fruit thou haſt giuen me, with

the saving knowledge of thee, and thy deare Sonne, that my desire may manifestly appeare to be set for the encrease of thy Kingdome. Vouchsafe so to order my affections, and to bring them in obedience vnto thee, that if it should be thy pleasure either now or hereafter to take this Infant from me, I may as willingly part with it, as thou freely gaue it me. And now (O God) perfect in me that strength which thou hast begun, make me to grow in care to serue thee faithfully, both in the duties of pietie, and in other businesse of my place

and

and calling, that I may be a comfort to my Husband, an example to my Neighbours, a grace to my Profession, and a meanes of glorie to thy Name, through Iesus Christ my Lord and Sauiour,

Amen.

A Prayer at the houre of Death.

57 O Heauenly LORD GOD, we poore wretches being ouercome with griefe, come all here attending thy good pleasure with this sicke seruant of thine. O Lord, incline to heare

heare our Prayers, and his complaints vnto thee. Be now (O Lord) preſent, and ſend thy good Angels, and thy Spirit to attend vs, be with vs, O Lord, and comfort this ſicke perſon, and now if the time be come of his departure, grant (O Lord) he may depart with godly comfort, and ioy euerlaſting, into thy Kingdome. Eaſe (O Lord) his griefs, mittigate his pains, aſſwage his ſorrowes, and giue him a liuely touch of thy heauenly comfort: put by all worldly thoughts, and beat downe all bad ſuggeſtions, let nothing but good come in his mind

and grant that he may to the laſt gaſpe of breath, breath out ſtill ſome comfort of thy helpe, and grant when he hath done his laſt to finiſh this mortall life, then he may with *Lazarus* be carried into *Abraham's* Boſome. O Lord, forgiue him: O Lord, receiue him: O Lord, protect him: O Lord, ſuccour and ſaue him: and now and for euer grant he may reſt with thee in eternall Glorie. Heare vs, good Father, for this our Brother (*or Sister*) and doe for him (*or her*) and vs according to thy fatherly mercie in Ieſus Chriſt, in whom we commend him

him, with these our praiers for him, and all his, and our occasions, in that Prayer which thy blessed Son hath taught vs.

Our Father which art in Heauen, &c.

A Trance at the time of Death.

58 *O Lord God, come vnto me, plant thy holy Angels about me, be not farre from me now. Lord helpe, and take me into thy protection: let no ill imaginations, nor wickednesse take hold vpon me; but O Lord, now be rea-*

dy

dy to helpe me, receiue me, and let thy good Spirit be in me: Come Lord Iesus, come Lord Iesus, come quickly, come receiue me, and take me into thy tuition. I forgiue all the world, grant me likewise forgiuenesse of them, and of thee Lord, for all my sinnes: Wash me, O Lord, and fully cleanse me of them all, and so receiue me, O Lord; Saue me, O Lord; Be my Rocke, my Shield, my Defence, my Comfort, my Receiuer. Now Lord, I yeeld my Selfe, my Soule, and my Body into thy hands, come Lord Christ and be with me now and for euer,

Amen.

A Prayer in time of Warre.

59 O LORD, glorious God, and euerlasting Father, we intreat thee mercifully to looke downe vpon vs, and hearken vnto our complaints and desires and grant we beseech thee our requests: O gracious Father, thou knowest our sinnes, and our iniquities are not hid from thee, they lye open to thy iudgments: Yet wee know that thy mercies are the cure of our miseries, and when we flye to thee, thou draw'st neere to vs; Wee beseech thee now

now to be fauourable, and ſpare vs for all our ſinnes paſt, & be ready to deliuer vs from ſins to come; look downe in mercie vpon vs, and as thou haſt beene our euerlaſting defence, ſo now defend vs from the rage of our Enemies. Goe in and out (O Lord) before our Armies, before our Generals, before our Fleets, and Commanders, and grant we may be thy Souldiers, to fight vnder thy Banner: Stirre vp our hearts and ſtrength againſt the Enemie; Defend thy afflicted Flocke; Remember we beſeech thee, the burthen of miſerie layd vpon thy Church

Church at this time in *Germany*, *France*, *Denmarke* and elſe-where, and in thy due time reſtore it to her former glorie: Settle our hearts and affections to regaine and recouer that which hath been loſt: and we ſeing their double dealing, grant we may no longer truſt to them which haue no truth; They imagine miſchiefe in their hearts, and are ſet on fire to doe ill, but breake thou the knot of their malice, lay open their plots, diſcouer their deuiſes, weaken their Armies, ouerthrow their inuentions, confound their counſels and conſume their

their numbers. O Lord, thou haſt in times paſt made the Starres to fight in order, the Sunne to ſtand ſtill, the Seas to deuoure, the Winds to ouerthrow thy Enemies: So now (O LORD) cauſe theſe thy Creatures to aſſiſt and help vs, & our diſtreſſed Neighbours, that all the World may know, it is thou that fighteſt our Battels, and vndertakeſt our cauſe. Finally (O Lord) bleſſe we beſeech thee, vs, and euery one of vs, in what we ſhall take in hand for defence of thy Church and Truth. Bleſſe we intreat thee, our King, our State, our Clergy

our

our Commonaltie, & giue
thy-blessing vnto vs all.
And last of all blesse wee
beseech thee, all the wor-
thy Companies of Souldi-
ers in the chiefe Citie, and
in all places of this Land;
Blesse (O Lord) we intreat
thee, their inuentions of
Warre, and make them ex-
pert by their practises:
Preuent and prosper all our
vndertakings, so that all
the World may know that
thou art the Guider of our
Councels, and Leader of
our Armies. Grant this
deare Father, and all other
good things vnto vs, for
the good of thy Church
amongst vs, and the rela-

of others by vs, now, and alwayes, for Christ Iesus sake, our onely Sauiour

Amen.

A Forme of Thankesgiuing and Prayer, to be vsed of godly Christians in their Families.

WE most humbly thank thee O heauenly Father, for all thy louing kindnesses, so abundantly shewed towards vs, not only this day (*or night*) but all the times of our life vnto this present: And especially, for that it hath pleased thee of thy

thy fatherly fauour, and in-
finite loue, before we had
done good or ill in thy
ſight, and before the begin-
ning of the world, to write
vs in the Booke of Life,
and vnchangeably to or-
dain that we ſhould be thy
Children, and Veſſels pre-
pared to Honour, with the
reſt of the Saints. And we
thanke thee for the great
worke of our Creation,
which as it is wonderfull
in it ſelf, being firſt framed
according to thine owne
Image, in Wiſedome, Ho-
lineſſe, and Immortalitie, ſo
doth the excellencie there-
of, much more clearly ap-
peare, in that thou haſt

made

made infinite numbers of other Creatures vpon the earth, in the heauens aboue and in the waters beneath, not onely farre inferiour vnto vs, but to serue for our vse and benefit: Yea, thou hast made thy holy Angels ministring Spirits to attend guard, and defend thy children. But most especially, we prayse thy holy Name, and euermore thanke thy Maiestie, for the abasing, and manifesting of thine only begotten Sonne in our poore and fraile nature, that he might in the same yeeld vnto thee, O Father, a full, and perfect obedience for vs, such as in thy most iust

Law was required at ou
hands: And that by hi
moſt painefull and helliſh
ſufferings, anguiſhes, an
horrours, both in Soule an
Body, as well in death as i
life, we might be made fre
from all thoſe euerlaſtin
ſorrowes, feares, and tor
ments, deſerued of vs, an
prepared for all thoſe th
doe not belieue: Euen ſ
was it thy good pleaſure
O Father moſt mercifull
that he, in the verie ſub
ſtance of our Nature
through that mighty pow
er of his Godhead, ſhoul
not onely beare the intolle
rable weight of all our ſin
together with all the p

niſh

niſhments due for the ſame but alſo ouercome ſinne, deſtroy the power of ſinne in vs, and obtaine for vs a glorious victorie ouer Sin, the World, Death, Hel, and all Enemies: Yea, that he ſhould reſtore vnto vs, by the vertue and worthineſſe of that his obedience, all good things, which before were loſt through our folly and diſobedience; and that in a more perfect eſtate then euer wee had them, inſomuch, as now our ſtrength, our wiſdome, our righteouſneſſe, our worthineſſe, our aſſurance of thy fauour, our ioy, and felicitie, reſteth not in ourſelues.

fraile Creatures, but in him our onely and Almightie Sauiour, who ſitteth at thy right Hand, in glorie and power for euermore, that henceforth there ſhall bee no more Sacrifice for ſin, no other Mediator to intreat thy Maieſtie, no more deſcruers or purchaſers of thy fauour for vs: But that all Fleſh ſhould confeſſe, that there is no other name vnder Heauen, by which wee may bee ſaued, but onely the Lord Ieſus: And that whoſoeuer reioyceth, might reioyce in the Croſſe of Chriſt. This Myſterie (O Lord) is too high for vs, we cannot comprehend

the

the fullneſſe, the length, the breadth, and the deepneſſe thereof perfectly: Yea, all the wiſedome of Man is too groſſe and blind, to perceiue any part thereof perfectly: The very Angels doe alwayes wonder at the ſame: And the Diuell, and Antichriſt, with all the Princes of the World, haue laboured vtterly to extinguiſh the knowledge and memorie of the ſame. Yet now in theſe dayes thou haſt againe, clearly reueaied the ſame by the preaching of thy Word, and we here preſent, through the abundance of thy grace, in ſome ſort forced to ſee and feele

the glorious power of the ſame.

But ſuch is our horrible blindneſſe, peruerſeneſſe, vanitie and vnthankfulnes, that wee ſee it not clearly, we belieue it not perfectly, nor weigh it ſufficiently, nor meditate thereon effectually: for we ſhould loue thy Maieſtie, for this famous worke of our Redemption by Ieſus Chriſt, with a moſt perfect loue, without all compariſon, and farre aboue all other things in the world: whatſoeuer we loue, we ſhould loue for thy ſake, ſo that nothing ſhould be more deare and ioyfull vnto vs, then

the ſetting foorth of thy glorie, the prayſing of thy Name, the furtherance of thy true Religion, and proſperitie of thy Church: and nothing ſo great a griefe, as the contrarie to any of theſe: But this loue we find verie cold in vs; for wee long not earneſtly to bee in thy continuall preſence, we are verie negligent, & ſoon wearie in ſpeaking vnto thy Maieſtie by Prayer, and in hearing of thy Maieſtie ſpeaking vnto vs, by the Miniſterie of thy holy Word: we take not felicitie in meditating of thy mercies, in declaring thy prayſes, in commending

thy wonderfull workes: Yea, wee haue oftentimes more pleasure in beholding vanities, in worldly matters, in idle and prophane exercises, and in workes of darknesse: wee are violent in reuenging our owne iniuries; and in hating those that doe hurt our selues, but we are not so much as heartily grieued with those that offend thy Maiestie by sinne, and obscure thy glorie by corrupting thy true Religion. Our loue toward our Brethren ought to bee like the loue wherewith thou hast loued vs, that is, pure, vncorrupt, vehement and euerlasting; but wee

loue for our own pleasures and for worldly respects, we are soone prouoked to anger, we mislike long, we are hard to bee reconciled, we are not so dutiful to our Parents and Gouernors, so kind to our Friends, so courteous to Strangers, so charitable to those that are in necessitie as we ought to be. We should be holy, and pure, as thou art pure, because (Lord) thou hast redeemed vs from all impureness, that we should continually offer vp vnto thee our Soules and Bodyes, as a pure, liuing, and acceptable Sacrifice: And because we are thy Temples, wherein

it pleaſeth thee to dwell, by thy grace and Holy Spirit: but wee feele too too many rebellious motions, and corrupt cogitations, ſuch as we are aſhamed to ſpeak of to any mortall man. Our minds ſhould be drawn vp on high, with the loue of Heauenly and Spirituall things, becauſe wee are Strangers here, & Citizens in Heauen; for that wee know the things that are here below, to be vncertaine and tranſitorie, as the Flower of the Graſſe; our ſelues fraile and mortall, and the ioyes prepared for vs after this mortall life, to be infinite, inestimable, and

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euerlasting. howbeit, wee spend a great part of our time, in following after the things of this World, in prouiding for this lumpe of Earth: our studies, cares and communications, are verie earthly and profane. Finally we haue broken all thy Lawes, wee can performe no good thing perfectly, wee consider not allwayes effectually, that wee are in thy presence, and that all things are open vnto thee, be they in respect of men neuer so secret. We depend not constantly vpon thy prouidence, we rest not with full contentation of mind, in thy good plea-

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ſure, we haue not yet learned wholly to reſigne our Selues, our Children, our Friends, and thoſe bleſſings which thou haſt giuen vs, into thy hands, and to bee contented without any murmuring or repining, with that eſtate of life, wherein thou placeſt vs. We are not carefull enough for thoſe whom thou haſt committed to our eſpeciall charge. We corrupt and abuſe all thy good gifts, we cannot reherſe the multitude of our offences, for we are guiltie, we are guiltie of infinite crimes which we remember not, nor neuer knew, becauſe of our ignorance

rance and negligence. And although we be in ſo ill a caſe, ſo vile of nature, ſo void of goodneſſe, ſo full of infirmities, and ſo neere a thouſand deſtructions, yet are we not thorowly humbled before thee; we doe not loathe and lament our ſinnes as we ought to doe, we flatter our ſelues, we extenuate our faults, we inwardly miſlike thoſe that admoniſh vs, we are ſlow in reforming of our ſelues, yea, which thou of all things moſt abhorreſt, we are ſoone blowne vp with vaine glorie, & made proud of thy gifts, and of thoſe good things which thou of

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thy goodneſſe workeſt in vs, and by vs. Therefore, O Lord, according to the multitude of theſe our miſeries, wee flye vnto the Throne of thy Grace, as they that are guiltie of infinite crimes, crauing thy pardon, as they that are aſhamed of their foulneſſe, and faine would be waſhed with the Blood of thy Son Ieſus Chriſt, as they that are wounded to death euerlaſting, and deſire to be healed with the ſoueraigne Oyle of thy Grace and Holy Spirit. O Lord, forſake not thoſe that deſire earneſtly to forſake themſelues: Receiue vs into thy

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fauour, who onely appeale to thy Mercies: we know not any way to come vnto thee, nor any meanes to obtaine any good thing at thy hands, but onely him, euen our Lord and Sauiour, who hath ſaid, *I am the Way, the Truth, and the Life:* Who hath promiſed, *that whatſoeuer we aske in his Name, thou wilt giue it vs:* And of whom thou thy ſelfe haſt witneſſed by all the Prophets and Apoſtles, that *he is the Propitiation for all our ſinnes.* In him therefore and through him, we aske all good things of thy infinite Maieſtie. O Lord, although our Faith be weak,

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our Repentance, our Sanctification, and all things in vs vnperfect, yet heare and accept vs for the worthyneſſe and perfection of thy Sonne, our Aduocate and Redeemer. O Lord our God, forſake not the work of thine owne hands: Remember not our ſinnes any more, but vouchſafe to finiſh that new birth which thou haſt begun in vs: And to this end, wee beſeech thee alwayes to ſoften and to prepare our hearts by thy Holy Spirit, vnto the perfect obedience of thy Goſpel, and to imprint in our Conſciences a deepe feeling of our ſinnes, how-

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beit in ſuch meaſure, as that we be not driuen therby to deſpaire of thy mercies, but better humbled before thee, prouoked to a more ſerious repentance of our former euill life, to a greater feruencie in praying, and ſeeking for thy helpe, and a more carefulneſſe euer hereafter, to flee euen the ſhew of euerie euill thing, and all occaſions of offending againſt thee and our brethren. But becauſe it is not enough to auoid euill, we beſeech thee to giue vs a full aſſurance, and a ſweet feeling of thy loue towards vs in Ieſus Chriſt, wherewith our harts

hearts being throughly inflamed, we may bring forth abundantly, the Fruits of thy Holy Spirit, and shew our Faith by good Works, to the testifyiug of our most dutifull seruice towards thee (O LORD our God) the stopping of the mouthes of the vngodly, and prouoking of a great many to prayse thy most holy Name, for those good things which thou hast wrought in vs; therefore grant vs, O most mercifull Lord, a zeale for thy glorie according to knowledge, boldnesse for thy causes, ioyned with humilitie, wisedome, with sinceritie,

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ioyfulneſſe of mind, with true ſadneſſe for our ſinnes: and the afflictions of our Brethren. Teach vs to obey and reuerence our Superiours, to be louing to all our Equals and Inferiours, charitable to our Enemies, deſirous to doe good to all men, to be diligent in our Calling, to abhorre all deceitfull, and vnrighteous dealing. Make vs thankfull for all thy benefits, faithfull in vſing them according to thy will, patient in forbearing of them, conſtant in ſuffering the loſſe of all earthly benefits, for thy euerlaſting truth. And becauſe it is thy good plea-

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ſure, that we ſhould wraſtle and ſtriue againſt our rebellious Nature, and a huge hoſt of ſpirituall Enemies, we beſeech thee to arme vs from aboue, with the compleat harneſſe of thy grace. And for as much as our ſtrength and furniture is nothing in reſpect of our Aduerſaries, aſſiſt vs mightily, that in all temptations, dangers, and aſſaults, we may lay ſure hold, with the hand of Faith, vpon the victorie of our Sauiour Ieſus Chriſt, that all-be-it we be not able to ouercome in our owne perſons, yet we may ouercome in his, who hath ouercome for vs, and

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ſo after this warfare finiſhed, be made partakers of thoſe promiſes which are knit vnto the victorie, euen the Crowne of Glorie, the fellowſhip of all thy Saints and the moſt comfortable preſence of thy Maieſtie, through the ſame our Lord and Sauiour, Ieſus Chriſt. And we pray not onely for our Selues, but alſo for all Nations of the world, that they may be called to the comfortable light, and effectuall feeling of thy Goſpel, through the preaching of the ſame, and for thoſe that are already called. O Lord, we humbly beſeech thee, to make vp, and happily

pily to finish that heauenly worke of the new Birth, which thou in mercie hast begun in them, strengthening and comforting their Soules, daily more & more with the liuely Food of thy blessed Word and Sacraments, sincerely ministred, according to thy most holy Ordinance: the which inestimable Grace, we beseech thee to make this Church of *England* partaker of yet more abundantly. And to this end, we most humbly craue of thy Maiestie, to blesse thy Seruant *Charles*, our gracious King and Gouernour, with all manner of excellent

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bleſſings, that hee may worthily ſeeke, and ſet forth thy glorie, by aduancing thy true Religion, and ſuppreſſing all things that hinder the ſame. Giue grace to his honourable Councellors, and to all that be put in authoritie vnder him, faithfully to aſſiſt him in this great worke. Make the Miniſters of thy Word zealous in thy Truth, diligent in their office, wiſe in propounding thy Myſteries vnto the people, happy and comfortable in their labours: increaſe the number of them, for they are few, and great is the multitude of thoſe that want,

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and thirſt after thy Word. Finally, ſhew thy ſelfe (O Lord) mightie, and merciſull in relieuing and comforting all thoſe that be afflicted, and humbled with any kind of calamitie, whether it be extreame pouertie, or bodily ſickneſſe, or inward griefe of mind for the burden of their ſinnes. But eſpecially, remember thoſe in thy mercie, which are in bonds or troubles for thy Truth, granting vnto them patience in ſuffering, cheerefullneſſe in prayſing thy glorious Name, for thy euerlaſting loue towards them in Chriſt, and conſtancie in pro-

professing a good cause, with a good Conscience vnto the end, through our Lord Iesus Christ: In whose Name, we pray for these, and all other graces needfull, either for our Selues, or for the whole Church, as he hath taught, and commanded vs, saying:

Our Father which art in Heauen, &c.

A heauenly Meditation.

O LORD, my good GOD (and most gracious Father) in Iesus

Christ, I wretched sinner, here prostrate before thy Throne of Grace, do euen out of the deepe affliction of my wretched heart, looke vpon thee, and with sighes and groans vnfeined (for sin) my humbled Soule doth call vnto thee, who art my onely hope, stay and refuge in all distresses, being of power only to help, and canst onely ease and set me free. Looke not vpon my sins (I humbly beseech thee) let them not stand betweene me and thy mercies, set aside all my guiltinesse, blot out all my transgressions, which daily and hourely doe highly prouoke thee

to wrath and indignation against me: and behold me in mercie, for thy Sonne Christ Iesus sake, in, by, and for whom onely mercie is to be had. I know and acknowledge (O Lord) that thou art a iust God in all thy iudgements, and none more fit and worthy to receiue the sharpest tast of thine afflicting and correcting hand then my selfe, in respect of the huge heapes of sinne and wickednesse by me committed: But as thou art most iust, so (glorious Father) thou art also most mercifull, and vpon thy gracious (fauour and) goodnesse in Christ Iesus

I poore, miserable, sinfull wretch, doe depend, being my sole and onely support in my greatest distresses and dangers: be it by sickneſſe, disgraces, losses, or any other crosse or calamitie whatsoeuer. And whensoeuer any of these outward afflictions are vpon me, or any other inward conflicts of the mind doe take hold on me (how sharpely and bitterly soeuer) yet teach me (O Lord) by thy grace to make vse thereof to my comfort, and that I may find, feele, and confesse, that it is thy hand (deare Father) that smiteth me, and that thou smiteſt

me for my good, euen that the burning heat of ſinne may bee quenched in mee, and I bee wholly drawne from my corrupt wayes, leaſt I periſh, with this wicked, vngodly, & graceleſſe World. Therefore direct thou my heart and mind, to ioy in this and all other thy fatherly corrections, and to prayſe thy Maieſtie for the ſame, & with gladſomneſſe of heart, to entertaine griefes, troubles or any affliction of the ſharpeſt kind that thy fatherly goodneſs ſhall think meet to lay vpon me: For (O Lord) this wretched carkaſſe of mine, is a maſſe

of corruption, sauouring of nothing else but Earth and earthly matter, full of blaines, sores, and deepe wounds, and had need of some sharpe Corasiue to cleanse the same, that they may bee the better cured: Otherwise (deare Father) this poore imprisoned Soule of mine, cannot escape from being defiled with all manner of euill, and thereby in hazard to bee spoyled of those heauenly graces wherewith it should bee adorned and beautified to eternall life. This wretched Soule of mine (most gracious God) doth pine away for sorrow

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and euen pant for breath, longing to receaue increase of life from the liuing Stocke Christ Iesus, which must bee thy worke (and thy worke onely) & worke this effectually, I humbly beseech thee, which way thou wilt, and do thou giue what thou wilt haue me to doe, and then doe what thou wilt to me, and with me thy vnworthy Seruant. *For though I should walke through the Valley of the shaddow of Death, I would feare none euill, for thou art with mee, thy Rod and thy Staffe doe comfort me.* If I should enter into an enumeration of my sins, there

is no end of them: For how much time haue I idlely ſpent? How much time haue I vainely ſpent? How much time haue I moſt wickedly ſpent? And how little time haue I employed in thy ſeruice? This (O Lord) carrieth in it an infinite number of ſins, and for this I deſerue iuſtly to bee forſaken of thee, and to be reſerued and left vnto endleſſe condemnation both of Body and Soule. But howſoeuer in youth I haue not heeded this, or in age may eaſily forget this, yet let thy grace (moſt gracious Father) re-vnite the one, informe the

other

other, and reforme both, that by thy grace I may be taught and directed with Iudgement to feele: with Conscience to acknowledge with remorse to lament my former strayings & steps, ignorantly vndertaken, vngraciously followed, and fearfully continued to my endlesse danger, if thou (O Lord) doest not in mercie stay my course, and set mee in the right path of eternall saluation. Be pleased to this end (most louing Father) to follow mee still with thine afflicting hand, which is thy fatherly Schoole, by the which thou dost warne and admonish thy children

and seruants to looke into their sinnes past, whereby they prouoked thee to punish: Thou dost teach and instruct them to behold the sinnes present, which prouoke still, and to see into the perill and danger to come, vnto which sin doth bring them, and by which thou dost punish and correct them, not to destruction, but to amendment. Therefore (deare God) let me embrace affliction as a welcome Guest, that sinne the cause thereof, may be more and more wasted, and glorie the end thereof, may be more and more hastned. Thou takest no pleasure in

punishing thy Children, but because thou wilt not the death of a Sinner, and that he may returne & liue: Therefore thou punishest, which is the chastning Rod of a louing Father, and not the sharpened Sword of a seuere Iudge. It is amendment thou lookest for, which is the sweet Fruit of true and vnfained Repentance: But to turne to thee in part, and not wholly, is no Repentance: to sorrow for sin, and forbeare sin in time of affliction onely, is no Repentance: to haue an inward touch for sinne, without Christ, is no Repentance. Therefore (O Lord!)

Lord) giue mee a feeling Conscience, vouchsafe mee thy Grace to apprehend a perfect turning from sinne, and grant vnto me (I humbly beseech thee) a thorow changed and truly mortified heart, which cannot but worke in mee, an vnfained loue of righteousnesse, and a full purpose and indeauor to serue thee, my good God and most louing Father, with a sincere and true harted affection. And guid me (O Lord) to flye vnto thee daily by Prayer, for forgiuenesse of my sinnes, for grace to reforme my waies and for true Faith to take fast hold of mercy in Christ

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which is the ready way to be made righteous before thee. And becauſe (deare God) I may ſpeedily, and ſtill tread in that narrow path, which is hardly found and not eaſily kept (throgh Satans malice, the Worlds inticements, and mine owne in-borne corruption) let thy working Grace neuer be wanting in me, by which I may be taught and confirmed neither to prize of workes too high (with the *Papiſts*) nor too low (with *Libertines*) but to learne this for truth againſt both, that neither with the one muſt I preſume to challeng merit by my workes, nor

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with the other muſt I dare to take libertie to liue as I liſt. It is manifeſt and plain (O Lord) that *Papiſts* depend more vpon Phariſaicall working, then vpon Chriſtian belieuing: and it is as true, that the looſe *Libertine* careth little, either for Faith, or Fruits: And both theſe are flat Enemies againſt the Croſſe of thy deare Sonne, our alone Saiiour Chriſt Ieſus: The one taking vpon him to adde a ſupply of merit by workes, to that which is vnto Man a free gift from thee by Grace, and a Sacrifice all-ſufficient to ſatiſfie thee, and ranſome vs: The

others cry out daily in their most filthy and corrupt conuersation, *Let vs sinne, that Grace may abound*, and so indeed, *turne the Grace of thee our good God into wantonnesse*. Farre be it from me (deare Father) to be insnared by either of these: And yet an healthful Body, a full Purse, glorie and worldly reputation, or any prosperitie, thou knowest are dangerous Engins to intangle an vnregenerate man, especially, when a sincere profession, and a holy practise are of least esteeme amongst men that are in fulnesse of prosperitie. And therefore

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(my most gracious God) I humbly & heartily thank thy holy Maiestie in that it hath pleased thee to abridge my health, to abate my fullnesse, and to darken my transitorie reputation: For though to the outward man these seeme bitter and vnsauourie, yet to the inner man they bring the sweet and pleasant tast of Repentance, *Not to be repented of*, which is alwayes followed with sweet fruit of amendment. And I most humbly beseech thy fatherly goodnesse, that as it hath pleased thee to strike at the doore of my heart by these outward crosses, through the

power of thy blessed Spirit and thereby to awaken me out of that deepe sleepe in sinne and securitie, whereinto I was fallen, so as I wasdepriued(for the same) of all Spirituall sence and feeling of Heauen and heauenly things, through the multitude of deuouring Monsters, as Lust, Couetousnesse, Pride, Vain-glorie, Hypocrisie, and a thousand of like nature, which were *Syrene* deceiuers, haunting me in the dayes of my prosperitie, and seeking vtterly to spoyle mee of Spirituall life, and to persue me to eternall death, hadst not thou of thine infinite

finite goodneſſe diſcouered their ſleights, altered their courſe, and giuen abilitie to reſiſt the temtation, againſt whoſe ſtrength without thine Arme of defence, I cannot poſſibly preuaile. Therefore (gracious God) continue to watch ouer me and looke vpon me ſtill, and behold me in my wofull and wretched eſtate, giue me wiſedome from aboue to fore-ſee all dangers that may befall vnto me, a true conſtant Faith, to reſiſt the Fury, & all fullneſſe of Spiritual ſtrength, that I may hold out the combate, and ouercome: For I long much (O Lord)

to be euen eſtranged and freed from thoſe ſnares and euils with which I haue been too much acquainted, and to be a familiar companion to thoſe that feare thee, and to embrace & follow all holy duties which thou lookeſt for and requireſt at the hands of thy ſeruants, that I may ſpend the reſt of my life to come, to pleaſe thee, and praiſe thee. Aſſiſt me (deare Father) in this my deſire, giue me thy continuall ayd & aſſiſtance from aboue, to furniſh and fortifie me in my weaknes, and as by thy grace, thou haſt made me in ſome meaſure willing, ſo I humbly be-

beseech thee, to make me in full measure able to find, follow, and hold the way that thou hast set before thy Chosen to walke in. And to this end deare God, let my carnall and corrupt hart be by thy Spirit cleansed, my flintie and stonie heart by the deaw of thy Grace be softned, and my ambitious and proud heart be by both throughly humbled, that it being wholly changed by thee, & brought into a Spirituall temper, and so made the Treasure-House of good things, it may send forth the sweet Fruits of Holinesse, to thy Glorie, the good example

of

of others, and mine owne endleſſe comfort in Chriſt Ieſus. This being wrought in me (O Lord) of thy meer mercie & goodneſſe, keepe me ſtill in thy way, I moſt humbly beſeech thee, that my deſire may be augmented daily to doe thy will, and my abilitie alſo may increaſe daily to fullfill this deſire, then let ſorrowes and afflictions both in maner and meaſure follow me and poſſeſſe me ſo long as thy ſelfe wilt, which are indeed moſt plaine and profitable teachers, to informe me, how vile my ſelfe am, how vaine this wretched & wicked world

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is, and that the greatest glorie and most pleasing delights thereof, are meere vanitie and vexation of Spirit. What auaileth it (O Lord) to be in health of Body, if a man haue a ſicke Soule in him? What profit can there be to flow in worldly wealth, and to want the Treaſure of the Soule, which is the preaching of the Word, and the Holy Spirit of Promiſe to ſanctifie both? And what is all the glorie and reputation in the World, if a man want grace to ſeeke after the euerlaſting glorie of the World to come? Bleſſed Father, giue me a ſound

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and healthfull Soule, and let the Body ſtand loaden with what ſickneſſe ſhall pleaſe thee : Make me to abound in thy heauenly Treaſures, and howſoeuer earthly Treaſures faile me, let me be heartily well content therewith. Leade me along, to ſeeke after the glorie that is eternall, and let the fading glorie of this faithles world light where it will, reſt with whom it will, and leaue when and whom it will. For he that hath all theſe without thy Grace (O God) hath but ſo mady burthens to hold him downe from riſing vp with Chriſt, that he may

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seeke those things which are aboue: and he that hath the grace of God, though he want all these, hath sufficient. I confesse (deare Father) that if thou shouldest leaue me to my selfe, and giue me ouer to follow the sway of my sinfull heart, I should be as deeply plunged in wickednesse, as the worst, and become dangerously defiled with those vile and loathsome sinnes wherewith many in the world, stand miserably tainted: For naturally (vnlesse thy grace restraine) I am most prone and ready to giue allowance and consent to all euill; but the im-

moderate heates of youth (for the moſt part) hinder the feeling of this, and careleſſe age doth many times thinke of it too late, ſo that in youth man is ready to flatter himſelfe with hope of many dayes, and therefore thinketh it ſelfe to haue time enough to turne from wickednesſe; and age is ready to deferre from day to day, and makes ſmall haſt to amendment. But thy Word (O Lord) teacheth youth to looke to it ſelfe in time, both by threatning and admonition; By threatning, *O young man* (ſaith *Salomon*) *reioyce in thy youth, and let thine heart*

cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes: But what followeth? Surely youth muſt know, that for all theſe, the moſt iuſt and mightie God will bring him to iudgement: By admonition in theſe words, *Remember thy Maker in the dayes of thy youth, whileſt the euill dayes come not, nor the yeeres approach wherein thou ſhalt ſay, I haue no pleaſure in them*: And as a meane to bridle & reſtraine them, this Rule is ſet, *That a young man muſt redreſſe his wayes, by taking heed thereunto according to thy Word.*

Word. And as an incouragement to rowſe vp old age to walke religiouſly, it is ſaid by the ſame *Salomon*, *Age is a Crowne of Glorie, when it is found in the wayes of righteouſneſſe*: So that if it be found in the wayes of wickednesſe, it is the moſt hatefull ſpectacle of filthy ſhame, and more to be loathed and abhorred then the ſtaines of iniquitie in hot and vnbridled youth: and both young and old, are taught by thee to know that he who doth vnrighteouſneſſe is not of thee, and he that is borne of thee ſinneth not. Therefore teach me (O LORD) to

number my dayes, that I may encline my heart to wisdome: That wisedome which teacheth vs to know thee, and Iesus Christ whom thou hast sent. That wisedome which telleth vs that we were once darkenesse, but are now light in the Lord, and commandeth vs to walke as Children of Light. That wisedome which biddeth vs to haue no fellowship with the vnfruitfull works of darknesse, but to reproue them rather. That wisedome which inioyneth vs to cast off (concerning the conuersation in times past) the Old-man which is corrupt

through

through the deceiueable lusts, and to put on the New-man, which after thee (O God) is created in righteousnesse and true holinesse. Finally; That wisedome which warneth vs to walke circumspectly, not as fooles but as wise, redeeming the time, for the dayes are euill. Furnish me (deare Father) daily more and more, with some good portion of this wisedome, which may be a Lanterne to my Feet, and a light vnto my steps, to lede me in the way of righteousnesse, and to learne me to vse this world, as though I vsed it not, to flye sinne,

to repent me of ſinne, that this Old-man of ſin which I carrie about me, may be crucified with Chriſt my Saviour, that the Body of ſinne may be deſtroied, and henceforth I may no longer ſerue ſinne, leſt when the night is come of my euill paſſed day, and Death ſhall approach to demand his due, I then looke about me too late, and be taken napping, as the fooliſh Virgins were, when as neither teares, nor ſighes, nor cryes will be heard, but that the iuſt ſentence of condemnation will be giuen and cannot be reuoked. Deliuer me (moſt gracious

Father)

Father) from this perill, and direct me by thy grace to be euer mindfull of thine afflicting hand, that my Soule may be humbled before thee, and reape this comfort from the consideration of mine owne wickednesse, that it is thy vnspeakable mercie that I am not vtterly consumed: but thou art my portion, and I will still hope in thee, for thou art alwayes good to them that trust in thee, and to the Soule that seeketh thee. Blessed God, let me euermore trust in thee, and let my Soule continually seek after thee, & willingly and ioyfully wait for thy

ſaluation, and when it ſhall pleaſe thee to thinke it fit, I humbly beſeech thee, to ſhorten theſe dayes of ſin, and ſpeed the deliuerie of this my wretched Soule out of the loathſom priſon of this my ſinfull Body, that with the reſt of thy Saints it may take poſſeſſion of thy heauenly Inheritance, purchaſed for me, & all the choſen *Iſrael* of God, by the death & bloodſheding of the immaculate and vnſpotted Lambe Chriſt Ieſus, to whom with thee O Father, & the Holy Ghoſt, be all prayſe, power, maieſtie, and dominion, both now and for euermore, *Amen*.

A Prayer for the acknowledging of Gods goodnesse and mercie vnto vs.

62 ALmightie Sauiour, how gracious hast thou beene to poore afflicted Soules, to promise them, that whosoeuer asketh, shall receiue, whosoeuer seeketh shall find, whosoeuer knocketh it shall be opened vnto him: Doubtlesse thou hast a pleasure in giuing, in accepting, in opening the Gates of Mercie: Behold then, I doe not onely acknowledge this goodnesse to all mankind, but thy

particular mercie to my ſelfe: And whereas I find the want euen of good deſires, I beſeech thee ſupply me with thy infuſed grace, for I ſeeke my loſt ſelfe, and I ſeeke thee whom I haue loſt: I find thee in the middeſt of manifold compaſſions, I find my ſelfe in the ſnares of temptations and miſeries: I find thee in the Treaſure-houſe of thy Promiſes, I find my ſelfe in the Dungeon and Priſon-houſe of my iniquitie: I find thee in the Sanctuarie of Heauen, I find my ſelfe in the depthes of Hell. Behold then I craue to ſeeke both my ſelfe & thee;

my

my ſelfe, as hauing committed many grieuous ſins, for which I would faine be directed to the Schoole of repentance; thee, as hauing ſuffered for them, yea, been brought vnto Death, and a moſt grieuous Paſſion for my ſake; but ſeeing thou haſt in mercie by thy promiſe made thy ſelfe a Debtor vnto vs, giue me leaue to challenge the performance according to thy owne appointment: Thou haſt told vs plainly, *That at what time ſoeuer a Sinner doth repent him of his ſinne thou wilt blot out his iniquities, and put away his tranſgreſſions from thy remem-*

brance

brance. O Lord, I doe repent and am heartily ſorrie for offending ſo good a God; and whereas like a lame Cripple I cannot follow thee to the heauenly Harueſt, whereby I am worthy to looſe my inheritance, I cannot come to the perfection of Repentance, I flye to thy Grace to ſupply my defects, and beſeech thee of thy bountie, by the rich treaſure of thy mercies in Chriſt, to caſt downe a fauourable countenance on me, and make me partaker of all thy promiſes,

Amen.

A

A Prayer for Gods protection of his Church in respect of the present troubles of it.

63 ALmightie GOD, thou Lord of hosts and gouernor of all things, whose power no Creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truly repent: worke in vs, and in all thy people vnfained and effectuall repentance, that what thou seest amisse in vs, and amongst vs, or in any parts of thy Church, may speedily and thorowly be

be reformed, that what is righteous and good in thy ſight may be eſtabliſhed and maintained, eſpecially in this our Land, and other places profeſſing thy truth and Goſpel: and the meane time while we ſtriue after that which may be moſt agreeable to thy holy will as it is reuealed in thy heauenly Word, be mercifull vnto vs, and bring vs on rather, as thou ſeeſt it needfull by the Rod of thy fatherly correction; euermore alſo ſupporting vs, as our moſt gracious Sheepheard (whiles thy true, though weake and poore Flocke) by thy Staffe of com-

comfort. And thou Sonne of *Dauid* that knoweſt the mercileſſe condition of Satan, and cruell men his curſed Inſtruments, we humbly beſeech thee neuer to deliuer vs ouer vnto their power; but ſaue & defend vs, and all thy people euermore from the hands of all our Enemies both bodily and ghoſtly: And more particularly at this time we earneſtly beſeech thee, O heauenly Father, by the mediation of that thy Son Ieſus our onely Mediator, to be mercifull to thoſe that are gone out from vs, or ioyned with vs, or ſtand out for thy Truth, or any

righteous

righteous cauſe: And giue that iſſue to the preſent troubles of thy Church as may make moſt for thy glorie, the aduancement of thy Truth and Goſpel, the reliefe of thy diſtreſſed people in all thoſe parts of thy troubled Church, and for the eſtabliſhing of truth and peace in this our Land. May it pleaſe thee once to free all our Brethren from the dominion of that Myſterie of Iniquitie, as alſo ſtill to ſhield and ſecure vs and all other profeſſing thy Name and Truth from that cruell Faction, which, as if they delighted in Blood, haue already ſpoyled ſo many

many Nations. Lord, thou onely art the Catholicke King, we can acknowledge no King ouer all the Earth but thy ſelfe, nor any vniuerſall Head of all thy Church, but that onely Archbiſhop of our Soules thy Sonne Ieſus our bleſſed Sauiour, to whom all power is giuen both in Heauen and Earth. Ariſe then thou Lord, to whom the Kingdomes belong, and ſhew thy ſelfe, and let not the Man of the Earth any longer exalt himſelfe, leaſt he be too proud, and leaſt he aſcribe to himſelfe, or to his grauen Images, or vaine Idols the conqueſt that

thou

thou ſhalt ſee and ſuffer ouer thy people. *Not vnto vs, O Lord, not vnto vs, but to thy Name be the prayſe.* For the honour of thy Name ariſe before *Ephraim Beniamin* and *Manaſſes*, before *Great Britaine*, *Denmarke*, and other Countries that call vpon thy Name. Ariſe and ſhew thy ſelfe for vs, for on thee onely do we call. We call on thee to ſaue vs, and our Forces, and thy People now in more danger. How, and in what manner, and at what time fully to declare thy ſaluation, we referre to thy heauenly wiſedome, onely in the meane time that it may

pleaſe

pleaſe thee to ſanctifie and ſaue, to preſerue and prouide for them, and vs, and all thine both in Field and Citie: protect and defend, deliuer vs & ours, at home and abroad. And thou great Shepheard of *Iſrael*, be pleaſed alſo to take downe more and more the pride of that Man of Sinne that hath and would exalt himſelfe againſt thee: Aſſwage thou the malice of thoſe who are Enemies to vs, or any of thy People, and euermore confound all their deuices, that we being armed with thy defence may euer more and more giue prayſe to thee, which art

art the onely author of our peace, and giuer of all victories. And all this good Lord for vs, for them, for all thine, not for our merits but for thy great mercie sake, and for the truth sake of thy gracious Promises in Iesus Christ our Lord and onely Aduocate and Redeemer, to whom with thee, O Father, and the Holy Spirit, be all prayse and glorie now and for euermore,

Amen.

A good Prayer.

64 MErcifull Father, and Lord of Heauen and Earth, we come before thy presence to worship thee, in calling vpon thy Name, and giuing thankes vnto thee: And though our duties and our verie necessities call vs hereunto, yet we confesse our hearts to be so dull and vntoward, that vnlesse thou be mercifull vnto vs, to teach vs how to pray, we shall not please thee, nor profit our selues in these duties. We therefore most humbly beseech thee to

rayse

rayse vp our hearts with thy good Spirit, and so to dispose vs to prayer, that with true feruencie of heart, feeling of our wants, humblenesse of mind, and faith in thy gracious promises, we may present our suits acceptably vnto thee, by our Lord and Sauiour Iesus Christ. And thou, O Father of all mercies, that hast called vs vnto thee, heare vs, and pittie thy poore Seruants: We haue indeed sinned wonderfully against thee, through our blindnesse of mind, profanesse of spirit, hardnesse of heart, selfe-loue, worldlynesse, carnall lusts, hypocri-

sie,

ſie, pride, vanitie, vnthankfulneſſe, infidelitie, & other our natiue corruptions, which being bred in vs, and with vs, haue defiled vs euen from the wombe, and vnto this day haue broken out as Plague-ſores, into innumerable tranſgreſſions of thy holy Lawes, the good wayes whereof we haue too careleſly, if not willingly declined from, and haue many times diſpleaſed thee, and offended our owne Conſciences, in chuſing & following thoſe things which thou haſt moſt iuſtly and ſeuerely forbidden vs. And beſides all this, we haue too long

ſtood

ſtood againſt the gracious meanes of our conuerſion, or at leaſt not ſtooped and humbled our ſelues before thee as we ought, although we haue wanted none of thoſe helpes which thou vouchſafeſt vnto thy wandring Children to fetch them home withall, for we haue had (together with thy glorious Workes) thy Word calling vpon vs without, and thy good Spirit within, and haue beene ſolicited by Promiſes, by Threatnings, by Bleſſings, by Chaſtizing, and by Examples on all ſorts, and eſpecially by thoſe wonderfull deliuerances of our

ſelues

selues aboue many other of thy Seruants, and of our Land aboue any Nation in the World, and yet our corrupted Spirits cannot become wise before thee, to humble themselues, and rightly to acknowledge thy goodnesse, we will not take heed as we ought, and as thou most iustly dost require and mayst expect of vs. Wherefore, O Lord God, we doe acknowledge thy patience to haue been infinite and incomparable, in that thou hast been able to hold thy hands from reuenging thy selfe on vs thus long, and yet pleasest to hold open

the Doore of Grace, that we might come in vnto thee and be saued. And now, O blessed Lord God, we are desirous to come vnto thee, how wretched soeuer in our selues, yea, our verie wretchednesse sends vs vnto thee, vnto thee, with whom the fatherlesse and he that hath no helper, the sinner also and he that hath no merit find mercie and grace. But we come to thee in thy Sonnes name, not daring to come in our owne. In his Name that came for vs, we come to thee, in his mediation whom thou hast sent. In him (O Father) in whom

whom thou haſt profeſſed thy ſelfe to be well pleaſed, we come vnto thee, and do moſt humbly beſeech thee to pittie vs, and to ſaue vs for thy mercie ſake in him. O Lord our God, our ſinnes haue not out-bidden that Blood of thy holy Sonne, which ſpeakes for our pardon, nor can any be ſo infinite, as thou art in thy mercies: And our hearts (O God thou ſeeſt them) our hearts are deſirous to haue peace with thee, and warre with our luſts, and wiſh that they could melt before thee, and be diſſolued into godly mourning for all that filth that hath gone

through them, and defiled them. And our desires are now to serue and please thee, and our purposes to endeauour it more faithfully: we pray thee therefore for the Lord Iesus sake, seale vp in our Consciences thy gracious pardon of all our sinnes past, and giue vs to feele the consolation of this grace shed abroad in our hearts for our eternall comfort and saluation: and that we may know this perswasion to be of thy Spirit, and not of carnall presumption (blessed God) let those graces of thy Spirit, which doe accompanie saluation, be poured out

more

more plentifully vpon vs, increase in vs all godly knowledge, faith, patience, temperance, meekenesse, wisedome, godlinesse, loue of thy Word, thy Saints, and Seruants, zeale of thy glorie: Giue vs iudgement to discerne the difference of good and ill, and also of things present which are temporarie, and things to come which are eternall. Make vs yet at the last wise hearted to lay vp our treasure in Heauen, and to set our affections more vpon things that are aboue, where Christ sits at thy right hand: and let all the vaine and transitorie in-

ticements of this poore life, appeare vnto vs as they are, that our hearts may no more be intangled and bewitched with the loue of them. O Lord, O God, our God, thou haſt dearly bought vs as thine owne ſelfe, giue vs ſo honeſt hearts as may be glad to yeeld thee poſſeſſion in thine owne. And be thou ſo gracious, as yet to take them vp, though we haue deſperately held thee out of them in times paſt, and be pleaſed to dwell in vs and in our Land, and reigne in vs and among vs by thy holy Word and powerfull Spirit, that we may be ſure

to reigne with thee in thy glorious Kingdome according to thy promise in thy Word, through him that hath purchased that Inheritance for all that trust in him. And seeing thou dost so promise these graces and mercies to vs, as that thou requirest our industry and diligence in the vse of such meanes as serue thereto, good Lord, let vs not so crosse our Praiers for grace as not to seeke that by diligence, which we make shew to seeke by Prayer, least our owne wayes condemne vs of Hypocrisie. Stirre vs vp therefore (O Lord) to the frequent vse

of Prayer, to the often and ſerious reading, hearing, and meditating of thy holy Word, teach vs to profit by the conuerſation of thy People, and to be profitable in our owne, make vs wiſe to apprehend all opportunities of doing or receiuing ſpirituall good, ſtrengthen vs with grace to obſerue our hearts and wayes to containe them in good order, or to reduce them quickly: let vs neuer thinke any companie ſo good as thine, nor any time ſo well ſpent, as that which is in thy ſeruice, and in beautifying of thine Image in our ſelues or others. Particular-

ly, we pray thee open our eyes to see our owne naturall infirmities, and to discouer the aduantages which Satan gets thereby. And giue vs care to striue most, where we are most assaulted and endamaged. And thou (O God) that hast promised to blesse thine owne Ordinances, blesse all things vnto vs, that we may thereby grow in grace and in knowledge, faith, loue, and all heauenly vertues, and so may shine as Lights in this darke World, giuing good example to all men, and may at the end of our Race, rest and lye downe in the peace

of a good Conſcience, embalmed with a good report and may leaue thy bleſſings entailed vnto ours after vs, for an Inheritance. Theſe O Father, are our ſpeciall ſuits, wherein we beſeech thee, to ſet forth the wonderfull riches of thy grace towards vs for Chriſt Ieſus ſake: And as for this life, and the things thereof, we craue them of thee ſo farre as may be for our good, and thy glorie, beſeeching thee to prouide for vs as vnto this day in mercie. And when thou wilt humble or exalt vs, gouerne vs ſo long and ſo farr in all conditions and changes, as we may

cleaue

cleaue fast vnto thee our God vnchangeably, reioycing in thee, and thy vnchangeable loue aboue all things, esteeming thee our Portion, and sufficient Inheritance for euermore. Now what graces we craue for our selues, which are here before thy presence, we humbly begge for all those that any way belong vnto vs, and that by dutie or promise we owe our Prayers vnto, beseeching thee to be as gracious vnto them, as vnto our owne Soules, and specially to such of them as in respect of any present affliction, or temptation,

may be in ſpeciall need of ſome more ſpeedy helpe and comfort from thy mightie hand. Yea, our Lord God, we humbly deſire to bleſſe with our Praiers the whole Church, but more ſpecially our Nation, and therein the Kings moſt excellent Maieſtie our Soueraigne (the King of *Bohemia*, and the Queene his Wife, with all their Royall Seed) alſo all that be in Authoritie amongſt vs, beſeeching thee to follow him and them all with thoſe bleſſings of thy protection & direction, which may preſerue them ſafe from the malice of the

world,

World, and of Satan, and may make them in their great places faithfull to thee for the good of thy Church and People, and their owne eternall happineſſe and honour. Lord looke mercifully on thoſe in the Church that are vnder the Croſſe. And we beſeech thee to furniſh all Churches, eſpecially in this Land, with faithfull and fruitfull Miniſters, and to bleſſe their liues and labours for thoſe mercifull ends and vſes to which thou haſt ordained them. Sanctifie thy People (O God) and let them not deceiue themſelues with formalitie

malitie of Religion in ſteed of the power thereof: giue them grace to profit both by thoſe fauours, and by thoſe chaſtiſements which thou haſt ſent either in particular, or in generall, ſucceſſiuely, or mixedly amongſt them or vpon them. And Lord repreſſe that rage of ſinne and prophaneſſe in all Chriſtian States, which breeds of much Apoſtacie and defection, threatning the taking away of this Light from them. Confound (O God) all the counſels and practiſes of Satan and his Miniſters, which are or ſhall be taken vp againſt thee, and

the Kingdome of thy deare Sonne. Call in the diſperſed *Iewes*, and make vp the fullneſſe of the *Gentiles*, that thy Name may be glorious in all the World, the dayes of Iniquitie may come to an end, & we with all thine Elect people may come to ſee thy Face in Glorie, and be filled with the light thereof for euermore. Grant theſe our humble petitions good Father, for Chriſt Ieſus thy deare Son our bleſſed Sauiours ſake, to whom with thee, and thy Holy Spirit, be all glorie and prayſe, now and euermore,

Amen.

A ſpeciall Remedy for a ſicke Soule, whereby the Sinner may recouer himſelfe from the Valley of Teares, to the Hill of Ioy. Or, a Medicine for the Plague.

65 FIrſt, Faſt and pray; and then take a quart of Repentance of *Niniue*, and put in two handfuls of Faith in the Blood of Chriſt, with as much Hope and Charitie as you can get and put it into a Veſſell of a cleane Conſcience: Then boile it on the Fire of Loue ſo long till you ſee by the Eye of Faith, the blacke

Foame

Foame of the Loue of this World, ſtinke in your Stomacke : Then ſcum it off cleane with the Spoone of faithfull Prayers. When this is done, put in the Pouder of Patience, and take the Cloath of Chriſts Innocencie, and ſtraine all togeather in his Cup : Then drinke it burning hot next to thy heart, and couer thee warme, with as many Cloathes of Amendment of Life, as God ſhall ſtrengthen and enable thee to beare, that thou mayeſt ſweat out all the Poyſon of Couetouſneſſe, Pride, Whoredome, Idolatry, Vſury, Swearing, Lying,

with

with ſuch like. And when thou feeleſt thy ſelfe altered from the fore-named Vices, take the Powder of Say-well, and put it vpon thy Tongue; but drinke thrice as much Doe-well daily. Then take the Oyle of Good-workes, and annoint therewith thy Eyes, Eares, Heart, and hands, that they may be ready and nimble to miniſter to the poore Members of Chriſt. When this is done, then in Gods name ariſe from Sin willingly, reade the Bible daily, take vp Chriſt his Croſſe boldly, and ſtand to it manfully, beare all Viſitations patiently, pray continually

tinually, reſt thankefully, and thou ſhalt liue euerlaſtingly, and come to the Hill of Ioy quickly. To which place haſten vs (good Lord) ſpeedily.

FINIS.

Thankefull

Remembrances OF *Gods Wonderfull* Deliuerances of this LAND.

Psal. 72. 18.

Blessed be the Lord God, euen the God of Israel, *which onely doth wonderfull things.*

Psal. 51. 15.

O Lord, open thou my lips, and my mouth shall shew forth thy prayse.

Printed at London for *Michael Sparke.*

1629.

Thankefull

Remembrances of Gods wonderfull Deliuerances of this LAND:

A Thankesgiuing for our deliuerance from the vnmatchable Gun-Powder Treason, 1605.

O LORD GOD, the great Deliuerer and Defender of those which alwayes seeke and truſt

truſt to thee : Accept we
humbly beſeech thee, thi
our poore , but hearti
thankeſgiuing, for thy gra-
cious prouidence ouer vs,
and our wounderfull deli-
uerances. Wee acknow-
ledge, if thou hadſt deale
Iuſtice according to our
long and grieuous prouo-
cations, thou mighteſt hau
cut off Branch and Root
one day, blowne vp King
and Kingdome at one clap
Nay, if notwithſtandin
our preſumptions againſ
thee, thy wonderfull pro
tection had not been ou
vs, there had not been le
vs a Being, For our En
mies had vndermined vs
the

they had digged into the Deepe, as if they would haue made a couenant with Hell and the Pit for our vtter destruction. They had made a strong combination and though their counsell was against the Lord, and his Annointed, yet had they bound the assurance and secrecie of it with the Sacrament of the Lord: So their consultations were hid and couered in darkenesse, and it was a plot past mans finding out: But thine Eyes, O Lord, did see their Villanies, and thine Eares did heare the cry, not of vs, who knew nothing, but of our extremities, which

thou hadst pittie on: For thou brakest the Bonds of the vngodly; and didst frustrate the counsell of thine Enemies, and didst enough to make them see, that there is no counsell against thee, or thy People which feare thee, and call vpon thy Name: Thou deliueredst euen vs, our King, our Queene, our Prince, our Nobles, and our whole State of all degrees, to be assembled in Parliament at that houre, from the Power of Darkenesse, and from the fierie Furnace, which was prepared for vs not to make Bricke, but either Bricke or nothing of vs.

How did we then ſee, what we haue often heard out of thy holy Word, that before they cry thou wilt heare, and while they yet ſpeake thou wilt helpe. O how nigh art thou to them that call on thee, euen to all ſuch as call on thee in truth! ſurely thou wilt heare their cry, and wilt helpe them. *Lord what is Man that thou art mindfull of him, or the Sonne of Man that thou ſo regardeſt him?* What is this little part of the World, that thou ſhouldeſt ſet thine Eye of Prouidence on it ſo, as to ſhew thy ſelfe a watchman for vs that neuer ſleepeth,

and whose care of vs cannot be either corrupted by the wicked and wealthy men of the Earth, or frustrated by the deepe and craftie Fiends of Hell? What, O Lord, was it the zeale of those Saint-makers that they would haue sent vp at once such a companie to Heauen in fierie Chariots? No, no, the Lord was not in that Fire that set them on worke, nor would he be in those fierie works. O what a desolation and miserie had fallen vpon vs, if thou had'st not beene on our side when men rose vp against vs? They had swallowed vs vp quicke when they

they were ſo wrathfully diſpleaſed at vs; Yea, if thou had'ſt not been on our ſide, not onely the liuing had beene ſwallowed vp, but the noyſe of that blow would euen haue raiſed the dead, raſed the foundations of the Earth, and rent in ſunder thoſe euerlaſting Monuments, our Lawes and Statutes had beene turned to Duſt, our whole Land into miſerie and vtter deſolation; we had (as we had too iuſtly deſerued) beene ſcarce left as *Sodome*, we had been made like vnto *Gomorrah*, *Zeim* and *Ohim* had dwelt in our Houſes, Superſtition had

raged in our Church, and Treaſon had reigned in our Land: But it pleaſed thy controuling wiſdome ſo to bring it about, that the deceiuer ſhould be deceiued, the greedy deuoured, and the ſame Pit which the malicious digged, themſelues ſhould fall into it. For as by Powder they intended to blow vs vp, ſo did'ſt thou firſt amaze them with a blaſt, and by it were ſome of them ſent to their long home from their owne Houſes, while they were hatching this miſchiefe for vs: As they made Wood a colour to hide their malice vnder, ſo

ſome

some perished by the Tree. Those Instruments, as Powder, Wood, and Fire, which they prepared for our destruction, by the same meanes were they destroyed. Now as thou hast often made bare thy holy Arme, and we still find it stretched out for our wonderfull deliverances: So do thou make it a meane, good Lord, that all our Neighbors, yea that all the world may see that thou art our Saviour, and with vs learne to put their trust in thee, and that their destruction may be a warning to the rest of that viperous brood speedily to leave their

damnable wayes, leſt they follow their deſtruction. But it is we ỳ are eſcaped as a Bird out of the ſnare of the Fowler, the ſnare is broken and we are deliuered. For which ſo gracious and wonderfull deliuerance on that Fifth of *Nouember* 1605, let vs and our Poſteritie after vs with Bonfires Trumpets, Shawmes, and Pſalmes, laud and prayſe thy holy Name on the fifth of *Nouember*, yeerely for euer: And let vs not onely keepe one day yeerely in our publique Congregations, to prayſe thy great and glorious Name, but let vs all which at leaſt as yet liue

by that preseruation, be neuer forgetfull priuately to acknowledge before thee, and vnto thee, that thou art the Almightie, and neuer fayling Sauiour of all that put their trust in thee; and let those that come after vs prayse thee for vs from Generation to Generation, for euer and euer,

Amen.

A Thankesgiuing for our deliuerance from the Spanish Inuasion in 1588.

68 O LORD our God, how glorious and excellent is thy Name, whose strength and power extends to the vtmost parts of the Earth, and whose wonders are wrought vpon the Seas, and miracles vpon the dry Land, and whose anger the Heauens fly, the Earth dissolues, and the Seas make a noise, who doest command the raging Tempests, and stillest the blustring Winds, making them

a true

108 *Surgeons.*
22 *Gentlemen to attend the Duke.*
50 *Seruants.*
17 *Super intendents.*
100. *Seruants to the office of Iustice.*
180 *Churchmen.*

ships of Warre. 70 *Flat bot-*
s in New-Port Hauen, and

49 horse. Foote Com-
s, 30 Italians, 60 Spa-
The Pope contributed a

them thy Instruments of
Fight against: thine Ene-
mies, and helpers of thy
Seruants: Who by the
warry Elements shewedst
thy power; and declaredst
thy strength; when we
were befet with feare; our
Beacons burning, our Soul-
diers marching, our Coun-
teys mustering, our Armies
incamping, our Ships pre-
paring; when we were
euen fayntwith sorrow
and feare ouer-ran the
Land; when our Enemies
Gallies, Galliasses, & Ships
came with full sayle for
assayle vs, with their mur-
thering Peeces, and mo
murthering purposes to

to destroy vs by whole multitudes; they brought their Whips to scourge vs, their Scales to marke vs out for slauerie, their inuincible Nauy had hem'd vs in: But when they swelled in their pride, and grew confident in their Arme of Flesh, when they had euen set sight vpon our Land, and counted all their owne, then euen when they were in expectation presently to take our Land from vs, and to leade vs captiue, and in assurance of presumption to slay our strong men, to torture our young men, to rauish our Wiues, and to deflowre our Virgins, to

tryumph

tryumph ouer all, and to tyrannize and glut themselues with our Blood; when they thought all their owne; their Ships at Ancor, their Nauy being grappled and conioyned in one for our vtter destruction: Then, O Lord God our heauenly Father, it pleased thee to looke downe from thy glorious Throne vpon vs miserable wretches, and to remember the glorie of thy Name called on among vs, and therefore at that instant to put such courage into the heart of our euer renowned ELIZABETH, that kingly Queene, as in person to goe forth to view

her

her Royall Army, and
incourage her Souldiers
which then attended the
Enemies approaches: And
then (O Lord) when we
could make our selues
strong onely by Prayer to
thee, and cryed and called
for thy helpe and succour;
then it pleased thee to giue
valour to our Captaines, to
giue wit and vnderstanding
for good proiects and wor
thy inuention, yea, to mak
the Winds, the Fire, an
the Ayre, with the Wau
and Waters, and all, to
on our sides, and to fig
the Battell for vs thy poo
vnworthy Seruants; a
then by thy gracious Pr
uiden

uidence, thou did'ſt put feare in our Enemies harts; and the better to cauſe that we might know it to be thy doing, euen at Midnight when we could not ſee to fight, thou ſendeſt a gayle of Wind, to carrie flames of Fire for vs to get victorie vpon the Water againſt our Enemies: For the which moſt happy victorie, deſirous to ſhew our thankefulneſſe to thee (O Lord of Hoſts) as then we had, our Enemies Banners diſplayed in the chiefeſt Preaching place of this Land, and ſang a heauenly *Haleluia* of Prayſe to the glorie of thy Name in all

ou:

our publique Assemblies; So euerie one for our owne particulars are euer bound to haue in mind how vpon the Seuenth of *August*, 1588, thou wroughtedst that great deliueranee of this Land from that proud Nauy of the cruel *Spaniard*, and to blesse and prayse thy glorious Name from one Generation to another, both now and for euer-more,

Amen.

The returne of the Gospells light.

There
Maryes d
may see
place of
and the o
tyrs.

A Thankesgiuing for the deliuerance of this Land from Popish Superstition and Tyranny.

69 O Lord God, we doe acknowledge that we come late with our Sacrifices, so that we deserue that thou shouldest haue no respect either to them or vs: For vntill we are stricken with some feare of more danger, we scarce do in particular bethinke ourselues, nor then as we ought of former deliuerances: Feare of more plots, makes vs a little to re-

remember the Powder-Plot, and noyse of new and greater preparations to Warre & destruction, haue forced vs to recount that most sauage Massacre of the People of this Land, intended by that *Spanish Armado*, and so are we desirous now to insinuate with thee (O Almightie God) for new fauours, by striuing more particularly euerie man some way to remember and acknowledge thy former mercies. And yet there was a deliuerance beyond these already mentioned, from the tyranny of Popish Superstition and Idolatry, of which

we haue not yet thought, or at leſt not yet in this our ſpeciall Thankeſgiuing acknowledged. For in the yeere 1605, had not the Lord bin on our ſide when men roſe vp againſt vs, they had then ſwallowed vs vp quicke, when their wrath was inflamed, and the Fire almoſt kindled; yet that Fire had but reached our Bodyes, and thou (O GOD) could'ſt haue deliuered vs in that Fire, as thou did'ſt the three Children, that it ſhould not ſo much as haue ſcorched our Clothes; yea thou did'ſt ſo deliuer vs and more, when as the Actors themſelues

were

were licked vp with the flames of their owne Fire: But there was a Fire that ſtrucke at our Soules, not onely the faigned burning Fire of Purgatorie, but the Fire of ſpirituall Whoredome and *Romiſh* Idolatry, that would euen haue reached, and ouer-reached our Soules, the furie thereof would haue drunke vp our Spirits, yea all the true pious graces of thy good Spirit in vs. In the deliuerance in the yeere 1588, the Waues, the proud Waues, although they threatned horribly, yet could they but haue drowned our Bodyes, but in the

ſwelling

ſwelling time of Poperie, there were proud Waues, that did and would ſtill haue gone ouer our Soules, yea thoſe proud Waues of blind Superſtition, and Popiſh tyrannie would haue gone ouer our Soules. What thankes can we render vnto thee (O God) that did'ſt not ſtill giue vs ouer as a prey vnto thoſe Teeth, whereby Death and Hell would haue gnawne vpon vs, and neuer conſumed vs. Prayſed be thy Name, O Lord, who did'ſt then ſaue ſome of our forefathers by plucking them as Brands out of that Fire, as *Lot* out of *Sodome*, thou did'ſt

did'ſt ſaue them from that ſpirituall Deluge, as *Noah* and his Sonnes from the drowning of the whole World, prayſed be thy Name for them. But what prayſe can we yeeld vnto thee, O Lord, ſufficient for our ſelues, to whom thou haſt continued this reſcue now more then from one Generation to another, and ſtill continueſt it? Our beſt thankes, O Lord, are leſſe then the leaſt of thy other mercies, in deliuering vs from temporall dangers: Then loe here a Reaſon Lord, why we haue been ſo long, and muſt be ſtill as good as mute, and ſtill in

this

this great deliuerance from the eternall ruine of our Soules, because we can neuer sufficiently prayse thee for these fauours of eternitie, till we come to eternitie, there to prayse thee for euer and euer. Yet in the meane time, O Lord, we desire to acknowledge the glorie of thy Grace as we may be able to conceiue and to consider it. Those MARIAN dayes of Persecution were fierce and cruell, in them thou did'st hide thy Face from thy CHVRCH in this LAND, but it was but for a moment in comparison of the mercie which followed

ed

ed in the dayes of blessed ELIZABETH, that great Instrument of thy Glorie and our good. Thy people did then hide themselues in their Chambers, nay in the Dens and Caues of the Earth with the old Saints: but it was but for a verie little time in respect of the time wherein thou hast enlarged vs, and brought vs forth into the gracious libertie of the Sonnes of God. When thou didst bring her from the Prison to the Palace, and not onely as IOSEPH to be a Prince in ÆGYPT, but to bee Queene of thine own peculiar People, who

thou

e Powder-Treason,

s by the mysticall sense of
Lounteagle.

tion, therefore I would ad-
place. For God and Man
ment, but retire your selfe
nce of my stirre, yet I say
This counsell is not to bee
me as you have burnt the
end you.
Wright, Gentleman.
Gent.
s, Gent.
& Bates Catesbies man.
1000.

thou did'ſt bring backe her captiuitie and ours, as the Riuers in the South: then was this our Church as in a dreame, and when we ſaw it was a truth, then was our mouthes filled with laughter, and our tongues with ioy. And though the MICHAL'S of SAVL'S Houſe may deride and ſcoffe at theſe deuout exultations and diuine raptures of thy Seruants, yet let vs with holy DAVID be content to be more vile in their ſight, while thou ſhalt pleaſe to continue their burden; and that our Songs which we make to thee in their own

Land, and our reioycings in thee, may proue more burthenſome to them: And good Lord, doe not thou euer ſuffer our thankfulneſſe to fall ſo low, as to make thee cut off thy louing kindneſſe in diſpleaſure, or our ſinfulneſſe to grow ſo high as to dampe that light of thy Goſpell amongſt vs, or to cauſe thy Hand to remoue our Candleſticke, but make it firme (O Lord) by thy power, and inlarge the light thereof into all the Congregations of this Kingdome. Let it alſo breake into their Houſes that ſhut their doores, and into their

hearts

hearts that ſhut their eyes againſt it; and for the better promoting hereof, as thou did'ſt bleſſe that Patriarch of thy Church, great IACOB', our late dread Soueraigne, as the Man of thy right Hand, and did'ſt ſend him amongſt vs to continue the Light of thy Goſpell, from the daies of that famous ELIZABETH till now: So we beſeech thee moreouer to bleſſe his young Sonne our gracious Soueraigne, that he may defend vs in the ſame ſtill, and at the laſt, commend it to thoſe that come after, in no leſſe, but rather greater luſter. Lord

make this his onely Sonne, as thy Sonne, and as thy pleasant Child, that he may take delight in thee, and in the remembrance of thy great Name. Let thy Name be to him as a strong Tower, to which he may alwayes resort: good Lord doe thou so establish his Throne in Truth and Iudgment, that he may not onely be constant in the professing, but strong in the promoting of thy Truth, and for defence of thy Faith, and the maintenance of all iust and righteous causes: So shall his glorie be great in thy Saluation, and our Saluation great by

that glorie of thy Grace, which by him thou shewest vs: and so shall we and ours after vs, offer Sacrifices of prayse and thankfulnesse to thy glorious Name from Generation to Generation for euer,

Amen.

A Thankesgiuing for the miraculous stay of the Plague, and our gracious preseruation from it 1625.

O Father of Mercie and GOD of all consolation, our only hope and succour, which art still as euer, our helpe in time of need, our refuge at all times: Vpon the bended Knees of our Soules we giue thee most hartie thankes for all thy vnspeakeable blessings with which thou hast continually preuented vs, and for thy gracious prouidence

ed to shew the
with the true

rwich from 22.
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of November,
6. of all dis-
——3835.
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gate——89.

ouer vs vnto this day. Let vs remember before thee the times of our distractions, when with frighted horror we did run and flye for our liues in the sight of Death and thy destroying Angell which thou had'st set with his drawn Sword in the mid'st of our great Citie, and in diuers parts of this Land; yet as we fled, knowing we could not flye from thee, and finding our sinnes hang fast on vs, we looked euerie houre to fall into the Pit, or to be reached by thy Hand. Heauen indeed stood open to receiue the godly, and happie they that went thither,

but Hell gaped also to receiue the wicked and vngodly, and woe to them for euer. The Bels were still touling to call some or other to their last home; and all our hearts alwayes trembling for feare of our selues, or our eyes weeping for losse of our Friends: where-euer we went, at home or abroad, griefes and lamentations were our companions, sighs and sobs our comforters, whilest woe and miserie were our daily obiects: The drosse of this World was then worth nought, we would haue giuen all that we had so we might haue bribed

Death

Death, and taken any conditions for longer life. But no man might ranſome himſelfe, or redeeme his Brother. The raging Peſtilence tooke away rich with poore, the young with the aged, leauing our Houſes deſolate, did fill our Sepulchres with the Dead. But now when thine angry countenance had a while beene bent againſt vs to make vs looke backe vpon our ſelues, and we were almoſt paſt hope, when in our iudgement the flying ſickneſſe was moſt likely to ſcatter further into all parts of the Land, then when we were in the mid'ſt of this

miſerie, thou remembredſt thy mercie: Then thou of thy great goodneſſe and free fauour, turnedſt thy furie to clemencie, and when in iuſtice thou mightſt haue ſwept vs all from the Face of the Earth, and neuer more to let vs haue beene a People: Then commandedſt thou the ſlaying Angell to ſheath his Sword and in the mid'ſt of this our deſolations, it pleaſed thee moſt wonderfully to command health and ſaluation, and to reſtore vs ſuddenly to ioy and gladneſſe. We ſaw thy great mercies O Lord, farre to ſurpaſſe our hope, and all the world

doth

doth see and know, that thou art more mercifull thee we can be thankefull, for thou hast restored health and comfort againe vnto vs, and giuen yet a longer day to thine vnprofitable Seruants, thou hast afforded vs conditions of peace, if we shall not now be vnmindfull of them. Lord make euerie one of vs whom thou hast preserued from, or deliuered out of the lawes of Death, wisely carefull to make a right vse of this respit, and to redeeme the time, that none of vs returne with the Dogge to his vomit, to run any longer after those

sinnes,

ſinnes, that ſo made vs run from our Houſes, and from our deareſt Friends, and will, if wee goe on in them without repentance, ſend vs with a vengeance vtterly from thy bleſſed preſence: But Lord be thou as wonderfull in reſcuing our Soules from the power of our preualing ſinnes, as thou wert in deliuering our Bodyes from that raging ſickneſſe, and ſettle our hearts in thy feare, that we may euer find thy fauour. And good Lord make vs euer thankefully mindfull of this great mercie to our ſelues, and wonderfull deliuerance of

our

our Land, from that noy-
ſome ſickneſſe and fearefull
Plague, and accept we pray
thee, this our humble Sa-
crifice, wherein we deſire
to offer vp our ſelues, with
theſe our heartie thankes
and prayſes vnto thee, in
the mediation of Ieſus
Chriſt our Lord,
and Sauiour.
Amen.

FINIS.

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e

VERSES OF MANS Mortalitie: With another, of the *Hope of his Resurrection.*

LIke as the Damaske Rose you see,
Or like the Blossome on the Tree,

O

Verſes of Mans Mortalitie.

Or like the daintie Flower of May,
Or like the Morning to the Day,
Or like the Sunne, or like the Shade,
Or like the Gourd which *Ionas* had:
Euen ſuch is Man; whoſe thred is ſpun,
Drawne out, and cut, and ſo is done.

The Roſe withers, the Bloſſome blaſteth,
The Flower fades, the Morning haſteth:
The Sun ſets, the Shadow flyes;
The Gourd conſumes, and Man he dyes.

Lik

Verſes of Mans Mortalitie.

Like to the Graſſe that's newly ſprung,
Or like a Tale that's new begun,
Or like the Bird that's here to day,
Or like the pearled Deaw of May,
Or like an Houre, or like a Span,
Or like the ſinging of a Swan:

Or like the singing of a Swan?

Euen such is Man, who liues by breath;
Is here, now there; in life, and death.
The Grasse withers, the Tale is ended,
The Bird is flowne, the Deaw's ascended,
The Houre is short, the Span not long,
The Swan's neere death; Mans life is done.

Like

Verſes of Mans Mortalitie.

Like to the Bubble in the Brooke,
Or, in a Glaſſe, much like a Looke,
Or like a Shuttle in Weauers hand,
Or like a Writing on the Sand,
Or like a Thought, or like a Dreame,
Or like the glyding of the Streame:

Or like the glyding of the Streame:

Euen ſuch is Man, who liues by breath;
Is here, now there; in life, and death.
The Bubble's cut, the Look's forgot,
The Shuttle's flung, the Writing's blot,
The Thought is paſt, the Dreame is gone,
The Water glydes; Mans life is done.

Like

Verſes of Mans Mortalitie.

Like to an Arrow from the Bow,
Or like ſwift courſe of Watery flow,
Or like the Time 'twixt Floud and Ebbe,
Or like the Spiders tender Webbe,
Or like a Race, or like a Gole,
Or like the dealing of a Dole:

Or like the dealing of a Dole?

Euen ſuch is Man, whoſe brittle ſtate
Is alwayes ſubiect vnto Fate.
The Arrow's ſhot, the Floud ſoone ſpent,
The Time no Time, the Web ſoone rent,
The Race ſoone run, the Goale ſoone woon,
The Dole ſoone dealt; Mans life firſt done.

Like

Verſes of Mans Mortalitie.

Like to the Lightning from the Skie,
Or like a Poſt that quicke doth hie,
Or like a Quauer in ſhort Song,
Or like a Iourney three dayes long,
Or like the Snow when Summer's come,
Or like the Peare, or like the Plum:

Or like the Peare, or like the Plum.

Euen ſuch is Man, who heapes vp ſorrow,
Liues but this day, and dyes to morrow.
The Lightning's paſt, the Poſt muſt go,
The Song is ſhort, the Iourney's ſo,
The Peare doth rot, the Plum doth fall,
The Snow diſſolues, and ſo muſt all.

VERSES OF MANS

RESVRRECTION.

LIke to the Seed put in Earths Wombe,
Or like dead *Lazarus* in his Tombe,
Or like *Tabitha*, being asleepe,
Or *Jonas*-like, within the Deepe.

Or like *Tabitha*, being alleepe,
Or *Ionas*-like, within the Deepe.

Or like the Night, or Starres by day,
Which ſeeme to vaniſh cleane away:
Euen ſo this Death, Mans life bereaues,
But being dead, Man death deceaues.
The Seed it ſpringeth, *Lazarus* ſtandeth,
Tabitha wakes, and *Ionas* landeth;

Verſes of Mans Reſurrection.

The Night is paſt, the Starres remaine:
So Man that dyes, ſhall liue againe.

Mors mea eſt vita mihi.

FINIS.

FINIS.

The Bell-mans Sound for the *fift of Nouember.*

AWake BRITAINES ſubjects all with one accord,
Extoll and prayſe and magnifie the Lord,

The Bell-mans Sound for the 5. of Nouember.

Humble your ſelues, and with deuotion ſing
Prayſes of thankes to God, for our moſt gracious King.
This was the Night, where in a darkeſome Cell
Treaſon was found in Earth, but hatcht in Hell.
And had it tooke effect, what would auail'd our ſorrow,
The traine being laid to haue blown't vp o'th' morrow.

The traine being laid to haue blown t vp o th' morrow.

Yet God, our guide, reueal'd the damned Plot,
And they themſelues deſtroy'd, and we were not.
Then let vs not forget, him thankes to render,
That hath preſeru'd and kept our Faiths Defender.

FINIS.

The Bell-mans Sound.

THe Night well ſpent, the Day drawes nigh,
Awake from ſleepe, and ſinne defie,
All ſluggiſh ſloth expell away,
Haue ſtill in minde the Iudgement Day,

When Dead ſhall riſe at Trumpets Call,
The Graues ſhall open wide withall.
Awake from ſleepe, awake from ſinne,
With voyce and heart to call on him,
Who from aboue pleas'd to deſcend,
From Satans malice to defend

The Bell-mans Sound.

Our forfeit Soules to that rich Grace,
Where wee may ſtill behold his Face.
Let vs repayre, and God implore,
That henceforth wee tranſgreſſe no more;
And that our ioy be at this Tyde,
That wee in him be ſatisfy'de:

Then ſhall wee all, for his deare ſake,
Be bleſt aſleepe, be bleſt awake.

FINIS.

THE CONTENTS of this Booke.

1 *WHat Prayer is.*

2 *What times we are to take for Prayer.*

3 *First, how to prepare thy heart to seeke the Lord by Prayer.*

4 *What gesture wee are to vse in Prayer.*

5 *Why God somtimes doth not heare our Prayers.*

6 *A direction in preparation to Prayer.*

7 *A good meanes to helpe vs in our preparation, and to stirre vs vp to Prayer.*

8 *Some*

8 *Some ſpeciall paſſages of Gods Word gathered together for the ſtrengthening of poore diſtreſſed Soules.*

9 *Holy Sentences, containing vſefull matter of meditation.*

The Readers Prayer.

10 *A Morning Prayer at our firſt ryſing.*

11 *Another Morning Prayer.*

12 *A Prayer to be ſaid when we waſh in the Morning.*

13 *A Noone Prayer.*

14 *A Prayer before meat*

15 *A Thankeſgiuing after meat.*

16 *An Euening Prayer.*

17 *A Meditation*

Mi

Midnight.

18 *A Morning Prayer for Seruants.*

19 *An Euening Prayer for a Seruant.*

20 *A Prayer for Children.*

21 *Sunday Morning Praier.*

22 *A Prayer for Sunday Night.*

23 *Sunday midnights Soliloque.*

24 *A Morning Prayer for Munday.*

25 *An Euening Prayer for Munday.*

26 *A Morning Prayer for Tueſday.*

27 *An Euening Prayer for Tueſday.*

28 *A Morning Prayer for Wedneſday.*

29 *An Euening Prayer for Wedneſday.*

30 *A Prayer at any time in the Night, in the time of danger or feare.*

31 *A Morning Prayer for Thurſday.*

32 *An Euening Prayer for Thurſday.*

33 *A Morning Prayer for Fryday.*

34 *An Euening Prayer for Fryday.*

35 *A Trance at Midnight.*

36 *Saturday Morning Prayer.*

37 *A Saturday Nights Prayer.*

38 *A Prayer before a Sermon.*

39 *A Prayer after a Sermon.*

40 *A Prayer to be ſaid before the receiuing of the Communion.*

41 *A Prayer and Thankeſgiuing after the receiuing of the holy Communion.*

42 *A Prayer to be vſed before Catechizing.*

43 *A Prayer to be vſed after Catechizing.*

44 *A moſt effectuall Prayer againſt the Plague, in the time of danger.*

45 *A Prayer for remiſſion of ſinnes.*

46 *A Prayer for Gods Graces.*

A

47 *A Prayer for a quiet Conſcience.*

48 *A Prayer againſt wicked and carnall thoughts.*

49 *An humble confeſſion of ſinnes.*

50 *A Prayer to be ſaid of all that are fallen into pouertie.*

51 *A Prayer in Proſperitie.*

52 *A Prayer for all in diſtreſſe at Sea, by ſtorme or tempeſt.*

53 *A Prayer for all that trauell by Land.*

54 *A Prayer for a ſicke Man.*

55 *A Prayer for a Woman in the time of her trauell.*

56 *A Thankeſgiuing after*

after safe deliuerance.

57 A Prayer at the houre of Death.

58 A Trance at the time of Death.

59 A Prayer in time of Warre.

60 A Forme of Thanksgiuing and Prayer, to be vsed of godly Christians in their Families.

61 A heauenly Meditation.

62 A Prayer for the acknowledging of Gods goodnesse and mercie vnto vs.

63 A Prayer for Gods protection of his Church in respect of the present troubles of it.

64 A good Prayer.

A

65 *A ſpeciall Remedy for a ſicke Soule, whereby the Sinner may recouer himſelfe from the Valley of Teares, to the Hill of Ioy. Or, a Medicine for the Plague.*

66 *Thankefull Remembrances of Gods wonderfull deliuerance of this Land.*

67 *A Thankeſgiuing for our deliuerance from the vnmatchable Gunne-Powder-Treaſon,* 1605.

68 *A Thankeſgiuing for our deliuerance from the Spaniſh Inuaſion in* 1588.

69 *A Thankeſgiuing for the deliuerance of this Land from Popiſh Superſtition and Tyranny.*

70 *A Thankeſgiuing for*

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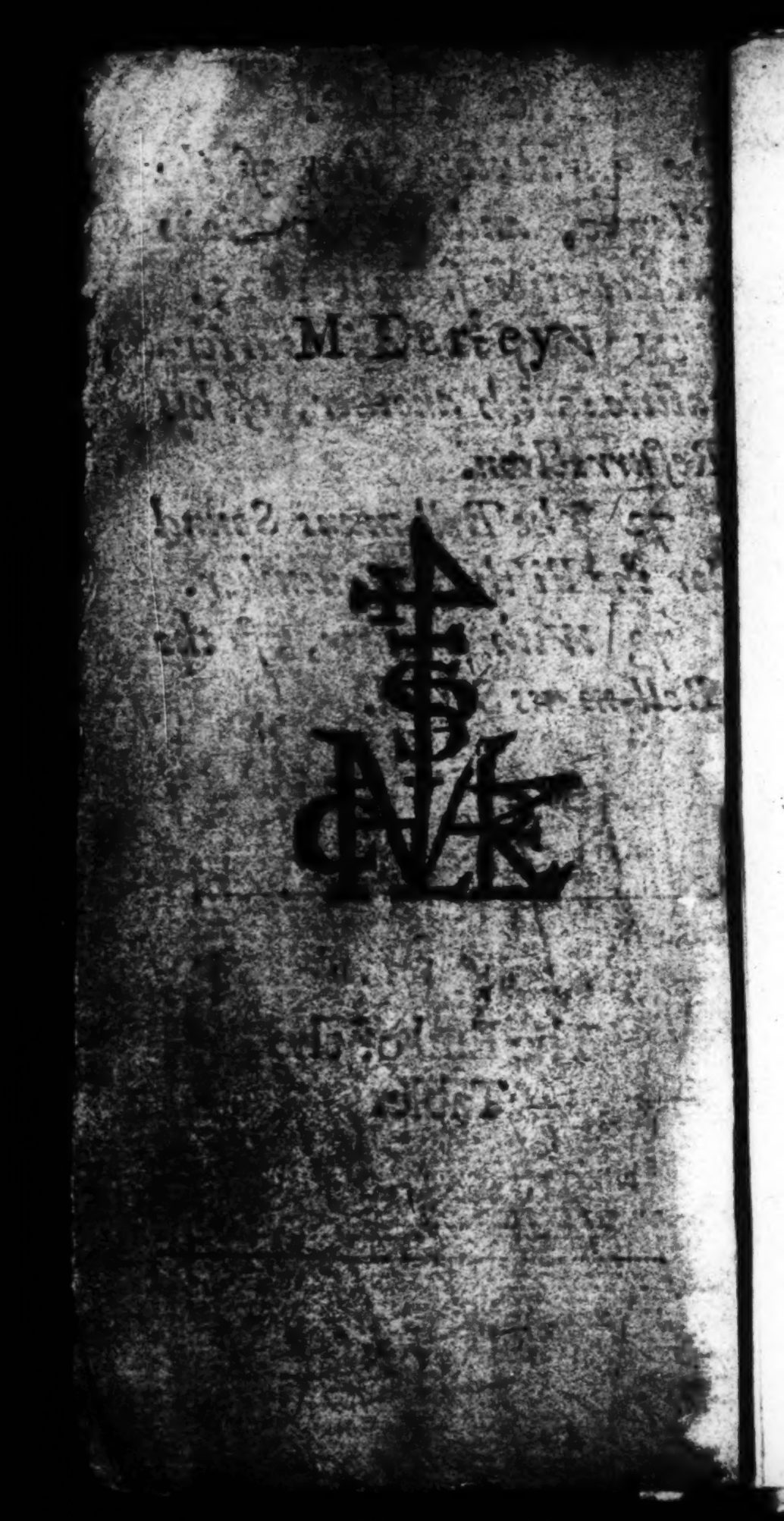
the miraculous ſtay of the Plague, and our gracious preſeruation from it, 1625.

71 *Verſes of Mans Mortalitie: with another, of his Reſurrection.*

72 *The Bell-mans Sound for the Fifth of Nouember.*

73 *With another, of the Bell-mans Sound.*

The End of the Table.